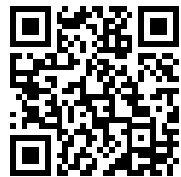

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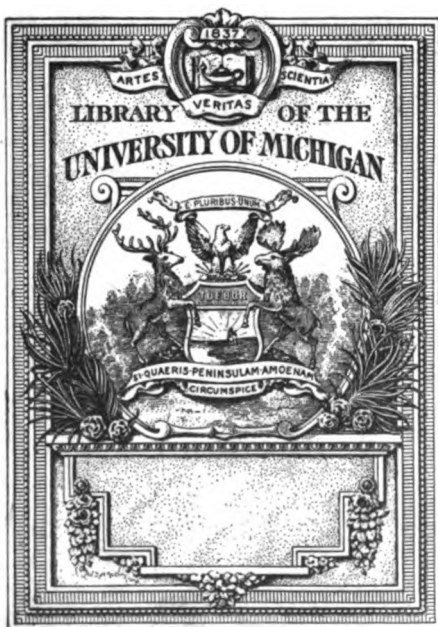
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Prof. W. HENRY GREEN, of Princeton.

THE
Old ^{and} New Testament
Student.

WILLIAM R. HARPER, PH. D., EDITOR.

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T H E

Old and New Testament Student

VOL. IX.

JULY, 1889.

No. 1

THE first number of the STUDENT was published April 1, 1882. Its history has not been an altogether uninteresting one. The original name, *Hebrew Student*, was found to be too technical, and for it was substituted *The Old Testament Student*. When this change was made, the publication of *Hebraica* was begun, and from that time all linguistic and exclusively critical matter was omitted from the STUDENT. At no time has the wisdom of this change been questioned. It commended itself to all who were interested in Old Testament work. Whether the change which is inaugurated with the present number shall also prove to be a wise one, time only will tell. In its favor are the following considerations:

(1) The Old Testament and the New are, after all, one; one in spirit, one in matter, one in respect to the method by which they must be studied. If this is true, why should they be separated?

(2) It has been found practically impossible to treat Old Testament subjects without continual reference to the New Testament. In the volume just completed the latter has indeed been included. Why should not the journal be in name what it is in fact?

(3) There is a pressing demand for a journal which shall do for the New Testament what the STUDENT has for seven years endeavored to do for the Old Testament. The cry of our times is for the application of scientific methods in the study of the Bible. It is not sufficient that such methods are employed by the consecrated scholarship of the day. The same methods must be introduced into popular Bible study.

I

We say, *must be introduced*; for if the methods of the last century continue to hold exclusive sway, the time will come when intelligent men of all classes will say, 'If this is your Bible we will have none of it.'

The STUDENT, therefore, having completed the first seven years of its existence, now enters upon a second seven years. In its new dress, and with its enlarged scope, it will aim to perform a service in the interests of true biblical study which shall merit the good wishes of all old, and, we trust, many new friends.

NOT infrequently there have been published in the STUDENT articles to the sentiment of which many, indeed a majority of its readers, have made strong objection. In some cases the Editor has been most severely censured by individuals and by the press. The policy of the journal was laid down clearly and distinctly in its first number. The difficulties of the position were fully anticipated. The policy there indicated has been rigidly followed. The editorial outline of that policy (published April, 1882) was as follows:

In its attitude towards "new theories," this Journal will be conservative. Judicious discussion of questions of criticism will be encouraged, but in no case will the editor be responsible for views expressed by contributors.

It is desirable, for many reasons, to emphasize this statement, made in the Prospectus. Once for all the editor desires to say that the periodical will be conducted in the interest of no "theory," old or new. It is a fact which must be recognized, that at the present time, much doubt and uncertainty assail those beliefs which all have been accustomed to hold. Attacks of the most unscrupulous character have been made against the authenticity of certain portions of the Old Testament. New methods of study have been introduced. It is not too much to say that never before was the Old Testament studied as it is now being studied, alike by friend and foe. What will be the outcome? That our old ideas will be modified to a greater or less extent, is probable. But that they are entirely to be given up, and others of the most opposite character substituted for them, the safest authorities deny. In view of these facts, the question arises, and it is a serious one, in what manner is a conservative journal to be conducted? Shall all communications which are not of the

most conservative stamp be rejected? It may be the opinion of some that, since the great majority of readers will be incapable of deciding for themselves as to the truth or falsity of the views presented, and since the reading of such views must necessarily more or less unsettle the opinion of all who read them, it is not wise or prudent to publish them. There is undoubtedly a truth here, yet is it altogether true? The "new views" in one way or another will reach the pastors. There is scarcely a well-read minister who has not examined Prof. Wm. Robertson Smith's "The Old Testament in the Jewish Church." They will read, almost without exception, his book on Prophecy. These questions will certainly be studied. It is merely a matter of time and place. And what better place is there for this study and examination, than the recitation-room of our theological Seminaries, or the conservative religious paper, where the falsity as well as the truth will be noticed, where rash speculation will be dealt with as such, where "love for truth and evangelical Christianity" is uppermost "in hearts full of the love of Christ." Why should not these "theories" be met face to face and grappled with?

These and other questions have already come up for decision. That great care and prudence are necessary in the management of this work, is fully appreciated. Will our readers but remember, 1) that whatever appears in our columns is permitted a place there because it is believed that it will subserve the interests of truth; 2) that it is the privilege of the reader, as it will also be of the editor, to criticize or refuse assent to any unguarded or unfounded statements of a radical tendency, which a contributor may have seen fit to employ.

THE Semitic "genius for religion" is frequently spoken of in modern criticism. The use of this phrase is based on certain definite presuppositions, and carries with it certain inevitable conclusions. It rests on the assumption that the religion of Israel is a natural growth, a product of human thought and activity, in the same sense as the religions of heathenism. All consideration of a direct revelation, or of the unfolding of a divine purpose of redemption, must therefore be excluded. Any supernatural element is to be dismissed at once as mythological or legendary. The religion of Israel is only a "cultus,"—something cultivated by human art, like peas or cabbages, and, like these, owing its prolific growth entirely to the extraordinary richness of the soil and

to the planter's skill. Instead of Jehovah being the author of the religion, the religion is the author of Jehovah, who has been developed from an obscure family or tribal god into an overshadowing national deity to whom Israel belonged, and by whom they imagined themselves to be led and miraculously delivered in the exigencies of their national life. The fact that Israel far outstripped every other people in the struggle to attain ultimate religious truth was simply owing to the culmination in them of the Semitic "genius for religion." Like every other religion it must therefore be studied and interpreted historically, i. e., the supernatural must be eliminated root and branch, and the residuum reconstructed according to an *a priori* hypothesis.

We freely admit that a legitimate, historical study of the Old Testament has cleared up many of its obscurities, and wonderfully supplemented its brief and imperfect narratives; but we deny that a satisfactory Old Testament theology can be constructed on such a foundation alone without doing violence to the record at every step. The demand that the history of religion in Israel be studied "without prejudice," i. e., in the same manner as we study the development of laws, poetry, literature, and similar intellectual possessions elsewhere, cannot be granted, for the following reasons:

1. The religion of Israel presents claims that at the very outset differentiate it from all products of natural development. To ignore these claims is not an evidence of judicial impartiality, but of invincible prejudice. They are accounted preposterous, because the supernatural has already been assumed to be impossible.

2. Each prominent nation of antiquity realized in large measure its distinctive aim or goal—temporal empire by the Assyrians, commercial supremacy by the Phœnicians, philosophy and art by the Greeks, and jurisprudence by the Romans. Their own energy drove them along the path which their national instinct marked out. The history of Israel, looked at superficially, discloses a still more lofty aim, the attainment of which, despite many confusions and perversions, concentrated the energies of the people for a thousand years. But here we must sharply distinguish the operation of a new factor. Israel, in the attainment of the highest religious ideals, was not driven by a mere natural impulse, but was

set apart for an altogether unique destiny. Throughout its national life it was steadily held to the accomplishment of this purpose by a Power outside of and above itself, and from which it struggled continually to escape into the realm of the natural and sensuous. Israel did not of its own accord address itself to the discovery of the true religion any more than other nations that early swerved into polytheism. The Old Testament everywhere represents the solution of this problem as placed before Israel by the Spirit of God through the prophets, who insisted that the nation could never realize its peculiar glory except by holding fast to its divine inheritance. The record of Israel's career among the nations is, then, not merely inspired history, but the history of inspiration; not merely the evolution of national genius, but the involution of divine thought. Nor can it be understood if studied from a lower point of view.

Historical study of the Old Testament is eminently proper and profitable if it includes a recognition of the unique element in Israel's religion, but it is misleading and abortive if it excludes this element. An adequate Old Testament theology must therefore repose on a conviction that the history of Israel is the history of a divine revelation, and not merely the history of a people who had a genius for religion. No one denies that the Semites were endowed with acute religious sensibility. But in the case of Israel the infinite Spirit of God stooped to this natural sensibility and lifted it into communion with divine thoughts and purposes.

THE Gospel of John is the greatest book ever written. Its subject is a unique person. Its delineation of that person is a unique delineation. Jesus Christ, like every human being, lived a dual life—outward, related to humanity in general—inward, spiritual, related to heavenly things, concerned with an inner circle of intimate friends. This latter sphere is the chief theme of the fourth Gospel. What sets it apart and above the other books is that it clearly and purposely reveals, not what Jesus did, but what he was, his person, claims, and character. What they accomplish indirectly this book does directly. It paints its portrait from life. They collect the materials and let their subject in his real self shine through

or be reflected in their records of his objective activity. It is the same portrait. There is no discordance. The keenest of critical inquiries have failed to discover any difference, in the essential elements, between the representation of Jesus according to the three first Gospels and that of the fourth. Still, if in so lofty a range of literature there are loftier heights, the Gospel of John rises far above the others in the majesty and mystery of its disclosures of the person of Christ.

There can be no reasonable doubt that this fourth Gospel is a trustworthy document. The sharp controversy of the last fifty years has left us in the position that here is a record which comes from the personal recollections of the man whose name it bears. What, then, may be said for its contents? The recollections of a disciple, they are the recollections of *the* disciple, of one who was peculiarly near the heart and life of Jesus. He was one who seems to have been more than ordinarily gifted mentally and spiritually and his gifts of mind and soul more than ordinarily developed. He was fitted,—if any one was fitted, he above others,—to receive the fullest and finest impression of his Master's character. On purely critical grounds alone there is reason for maintaining that the representation of Jesus Christ given in the Gospel of John is the most trustworthy of all.

What is the reflection with which these marvelous recollections are concluded? It is this—*there are also many other things which Jesus did*. Like all other attempts to picture the person and work of Jesus, this book confesses itself to be totally inadequate to compass the exceeding beauty and abundant activity of that person concerning whose words of love and grace, deeds of power, intensity of suffering and radiant glory, character and personality,—the unknown and unrecorded surpass and exceed all that the thought and insight of the "beloved disciple" have discovered and recalled. We do not now inquire into the reason of this, though such an inquiry would find itself partially answered in the vitality of the method, and the spiritual intensity, of Jesus Christ. The fact is one before which the student may well stand in astonishment not unmixed with awe.

IT is with profound satisfaction that believers in Christianity find the controversies of the present day centering about these records of the person and work of its founder. Is the gospel account trustworthy? Did Jesus Christ do and say what is here recorded? These are fundamental, vital questions, and these are the living questions presented to the people on every hand. The literary problems of these writings may never be grasped or solved by any others than specialists. But the portrait of Jesus which these controverted Gospels disclose can be studied and enjoyed by peasant and philosopher alike. The portrait of that person, in all the beauty and strength of his character, is the authentication of the books in which it stands. No negative criticism can succeed in permanently overthrowing the historical character of the Gospels, because no negative criticism can essentially weaken the unique character of their representation of the Christ. Controversies along this line can have but one issue. If the Gospels are found wanting, the lack will be not in historical accuracy but in historical completeness. The monument that marks the overthrow of such assaults will bear the words already quoted,—*There are also many other things which Jesus did.*

AMERICAN OLD TESTAMENT SCHOLARS :

WILLIAM HENRY GREEN.

By Professor J. F. McCURDY, D.D.,

Toronto, Canada.

William Henry Green, senior professor in the Theological Seminary, Princeton, N. J., was born at Groveville, Burlington County, N. J., January 27, 1825. His father, a prominent lumber merchant of Trenton, died in 1883 at the age of eighty-five; his mother in 1843 in her thirty-ninth year. Of his near relatives many have attained a distinguished place in the business and professional world, especially in law and mercantile affairs. None of them, however, except the subject of the present sketch, has, we believe, devoted himself either to the ministry or to exact scholarship, though their active interest both in theological and secular education has long been known far and wide.

Professor Green was, as a lad, equally remarkable for the early development of his powers and for his successful application to serious study. After attending English schools at Groveville and Lawrenceville, N. J., he spent two years in the famous classical school of Rev. John Vanderveer in Easton, Pa. In the spring of 1837 he entered the freshman class of Lafayette College in Easton, and after taking the full course was graduated there in 1840 at the age of fifteen. This institution was then under the presidency of Dr. George Junkin, and among Dr. Green's teachers in classics there was Professor J. C. Moffat, afterwards his colleague and now professor emeritus of Church History in Princeton Seminary. One of his favorite studies in these early years was mathematics, a pursuit in which he gained distinction, showing a combination of tastes and talents which has been paralleled, for example, by another distinguished Biblical scholar, Professor W. Robertson Smith.

After his graduation he remained two years in Lafayette College as tutor of mathematics. In 1842 he entered Princeton Seminary as a student of theology, but after a year's

study, at the age of eighteen, he went back to Lafayette as professor of mathematics. Returning, after one year's service, to his theological studies, he graduated from the seminary in 1846. Among his classmates there were Dr. A. A. Hodge, afterwards his colleague, Dr. T. L. Cuyler and Dr. H. J. Van Dyke of Brooklyn. Upon his graduation he was appointed assistant teacher of Hebrew, a position which he retained three years, at the same time being pretty constantly occupied in preaching, as he supplied successfully for lengthened periods the pulpits of both the Presbyterian churches of the town of Princeton. In 1849 he was called to the pastorate of the Central Presbyterian Church of Philadelphia. Here he ministered two years, keeping up also his special studies, as we may infer from the appearance in 1850 of his first contribution to the *Princeton Review*, a long article on the composition and contents of the book of Joshua, suggested by the commentary of Keil, which had just been issued. In 1851 he was elected Professor of Biblical and Oriental Literature in Princeton Seminary, taking the place of Professor J. A. Alexander, who had been transferred to the department of Church History. He was relieved of New Testament instruction in 1859, having been then made Professor of Oriental and Old Testament Literature, the chair which he still occupies. For many years he taught all the Hebrew of the course, together with the elements of the cognate Aramaic and Arabic languages, as these were demanded, in addition to the onerous duties of Old Testament introduction and exegesis. Since 1873 regular instruction has been provided for the linguistic department, and now all the work directly or indirectly connected with the Old Testament is in the hands of three ordinary professors. Under the older system his many pupils had undoubtedly a very great advantage in receiving both their linguistic and exegetical instruction from the same teacher and that one of the most enthusiastic, faithful, and successful Hebrew instructors of the time, but the large and steadily increasing demands of the total work were too much to be justly put upon any one man. The gradual expansion of the Old Testament teaching faculty in Princeton may help to illustrate the modern development of the science and study in America.

Dr. Green's work as an author began with the publication

in 1850 of the article above referred to. His contributions of the same class to the press were for many years very numerous. Apart from occasional newspaper articles, and an ingenious and suggestive "Life of the Prophet Hosea" in the short-lived Cincinnati periodical, *Our Monthly*, January and February, 1871, most of them appeared in the old *Biblical Repertory and Princeton Review*. The list is too long to be here given in full, but a selection from the titles may indicate the breadth of his interest and the extent of his researches. Besides those on strictly Biblical topics we find, in 1852, "The Jews at K'æfung Foo;" in 1854, "The origin of Writing;" in 1855, "Monuments of the Umbrian Language," "Demotic Grammar," "Comparative Accentual System of Sanscrit and Greek;" in 1856, "The Sacred Writings of the Parsees;" in 1859, "Spiegel's Pehlvi Grammar," "Albania and its People;" in 1864, "Modern Philology;" in 1866, "Relations of India to Greece and Rome." The articles on Biblical subjects embrace nearly all the topics included in Old Testament introduction, only one of them dealing with the New Testament, namely, in 1854, "Ebrard on the Apocalypse." In one form and another they range over a large part of the Old Testament, the Prophets and the Poetical Books being most prominent in the list. The more important titles relating to general topics may be mentioned: in 1851, "Kurtz on the Old Testament;" in 1856, Kurtz's "History of the Old Testament," "The Money of the Bible;" in 1858, "Hofmann's Prophecy and Fulfillment;" in 1859, "Christology," "The Old Testament Idea of a Prophet;" in 1861, "The Fulfillment of Prophecy;" in 1862, "The Matter of Prophecy;" in 1864, "Davidson's Introduction to the Old Testament;" in 1865, "The Structure of the Old Testament;" in 1866, "Dr. Williams' New Translation of the Hebrew Prophets;" in 1878, "Kuenen on the Prophets and Prophecy in Israel." In the *Presbyterian Review* appeared in 1882, "Professor W. Robertson Smith on the Pentateuch;" in 1886, "The Critics of the Revised Version of the Old Testament."

Dr. Green's first publication in book form was his "Hebrew Grammar," (New York, 1861). This grammar has been familiar to a whole generation of Hebrew students and has appeared within the last few months in an enlarged and

improved form, the Syntax being in fact an entirely new treatise. In 1864 he published his "Hebrew Chrestomathy," selection of extracts from the Old Testament with grammatical and exegetical notes, familiar to all Princeton students and to many others. His "Elementary Hebrew Grammar with Reading Lessons," perhaps used by a greater number than the larger treatise, was issued in 1866. It is one of the most convenient language manuals to be found anywhere, and has been much improved in successive editions. This closes the list of his linguistic publications. His first controversial work appeared in 1863: "The Pentateuch Vindicated from the Aspersions of Bishop Colenso." It was not until 1883 that his most widely known polemic treatise was issued: "Moses and the Prophets," containing the articles upon Kuenen and Smith above mentioned reprinted with additions, and a separate review of Smith on "The Prophets of Israel." "The Hebrew Feasts in their Relation to Recent Critical Hypotheses Concerning the Pentateuch," perhaps the most learned and able of all his books, formed the Newton Lectures for 1885 and was published in the same year. His discussion of the Pentateuchal question with Professor Harper now going on in *Hebraica* is known to all scholars. Strictly exegetical work he has not undertaken on a large scale. He, however, translated and edited with important additions Zöckler's exposition of the Song of Solomon for the American edition of Lange's commentary. "The Argument of the Book of Job Unfolded," is the most practically useful of his published works, and though popular in style gives the results of many years of close study. The "Critical Notes" on the Old Testament International Lessons, written for *The Sunday School Times*, as well as his contributions to a valuable Bible manual for popular instruction are worthy of mention as illustrations of his desire and power to make the results of scholarship accessible to the people at large.

Professor Green received the degree of D.D. from the College of New Jersey in 1857, and that of LL.D. from Rutgers College in 1873. He was also honored with the degree of D.D. from the University of Edinburgh in 1884 in connection with its ter-centenary celebration. In 1868 he was elected President of the College of New Jersey, but declined the position. He was Chairman of the American Committee

of Old Testament Revision, and since the conclusion of its labors has had a foremost place in vindicating the methods and results of the whole work.

It is as yet too early to estimate the total influence of Professor Green upon scholars and Bible students. It is sufficient to say in the meantime that it has been very conservative and both wide and strong. It is not difficult to analyze his influence and show the sources of his power. Seldom have nature and fortune combined to furnish a man so well for the defence of opinions formed in youth. Intellectually modest and deferential to the very highest degree, the views of his early teachers were embraced by him with ardor and retained with tenacity. This is the less to be wondered at when it is considered that he early came under the intellectual and moral sway of two of the most remarkable personalities in the history of American education, Charles Hodge and Joseph Addison Alexander, the former for half a century the most influential defender of Old School Theology and the latter for a quarter of a century the most accomplished scholar of the Presbyterian church. From the one his dogmatic views received their permanent stamp, and to the other he learned to look for guidance in matters of Biblical interpretation as well as in scholarly methods and tastes. Naturally in the department which Professor Green has chosen for his life work, the influence of Professor Alexander was more marked and direct; but in a broad estimate one needs to take into account the whole genius and environment of the Princeton of the first half of this century.

The qualities of modesty and conservatism, combined with energy, fervor, and devotion to his principles, have made him a strong defender of the views and the system with which he has been identified. While too diffident of himself to parade as an exegete, his loyalty to the ideas that have become so fixedly his own make him, in the first place, a controversialist, and in the next place, a most powerful and formidable one—unquestionably the first in rank and influence of that sturdy band of trained scholars who still maintain, for example, the unity of the Books of Moses and of Isaiah. With these qualities of nature and education must be taken into account certain accomplishments and mental gifts possessed by Dr. Green in an eminent degree. He has an

unsurpassed familiarity with the matter of the Old Testament, and shows such ingenuity and dexterity in combining scattered facts and utilizing indirect allusions for the illustration as well as direct proof of the particular views he may be advocating, that the attention of scholarly readers must be once more arrested not merely by the learning and ability of the apologist, but also by the unexpected evidence he adduces for the defensibility of his theories. He has also much aptness in illustrating by striking figures or from actual and possible parallels the tenableness of his own positions and the absurdity or inconsistency of those of his opponents (see, for example, in "Moses and the Prophets," p. 236, f. 250, 315, 343). Sarcasm and indignation, which abounded in his book against Bishop Colenso, are far less frequent in his later polemical writings, though not entirely absent from them. Clearness and copiousness of diction serve to make his sentences readable as well as more forcible. His works, even those not of a popular character, may therefore be read with pleasure by unprofessional readers. On the score of readableness, at least, he affords a marked contrast to one with whom he has been frequently compared as being "the Hengstenberg of America."

It is to be hoped that Dr. Green will yet give to the world, what was at one time looked for from him, a compendium of his labors in Old Testament introduction. In this department his skill in grouping and his faculty of logical arrangement and forcible presentation, have always made him a strong and impressive lecturer.

With regard to his labors in Hebrew philology and grammar, the ripest result of which has lately been given to the world and, upon the whole, very favorably received, it is sufficient to say that they betray the same general intellectual qualities as his other writings—a steadfast and exclusive adherence to what is proved or supposed to be provable and capable of practical use in education, along with great clearness in presentation of facts. Among those which do not seek to trace or indicate the genetic or historical development of the Hebrew grammatical forms, Dr. Green's eclectic long-tested practical system is the most usable, and his grammar therefore from that point of view probably the best existing of the more elaborate treatises.

As a teacher, Professor Green's most conspicuous traits are energy and self-abandonment to his subject. His interest in his pupils, abundantly manifested outside the class-room, is only less marked there because the other qualities are so conspicuous, and completes the picture of one who realizes the best sense of the old word "master."

Dr. Green is also noted as a preacher. Of this department of his many-sided activity it is only necessary to say here that his expositions and applications of Scripture are marked by a rare combination of simplicity, strength, and practicalness.

It may not be out of place in this sketch by an old pupil and former associate to attempt to indicate the personal qualities of one who is so striking a figure among the Biblical educators of the time. Dr. Green's character is one of perfect simplicity and transparency. He is of a retiring disposition, naturally shrinking from notice and still more from praise; wholly devoid of personal ambition; undemonstrative in ordinary circumstances, but of warm feelings and sympathies; unobtrusive of his opinions, but expressing them freely when the need of others or the cause of right seems to demand utterance; of a military devotion to duty and chivalric loyalty to truth; of strong opinions on vital matters, and in these somewhat deficient in aptitude of intellectual sympathy, yet personally tolerant of all who in humility and sincerity seek the light. His force of character, the product of simplicity of nature, singleness of purpose, fervor of spirit and intense energy, along with his manifold intellectual gifts, has made him a tower of strength to the institution which has been the scene and center of his labors for nearly half a century; and while other names before his had been written large upon its walls, the men of this time have learned through him also to think deferentially and reverently of Princeton.

WEBER ON THE SOTERIOLOGY OF THE TALMUD.*

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I. RIGHTEOUSNESS AND MERIT.

(a) The Idea of Purity.

This idea contains two elements, satisfaction to the divine requirement, and, in consequence of it, a claim to reward. The opposite of purity is guilt. These terms are derived from legal usage. When an accused person is acquitted he is pronounced pure; when convicted he is pronounced guilty. From this usage is derived the idea of justification which is equivalent to *justum pronuntiare*. So far as a man keeps a commandment, he is pure in relation to its demands; he is guilty in so far as he fails.

This purity is the Talmudic equivalent of the Biblical righteousness (tsedek). The conception is primarily a forensic one. The question is whether in the heavenly court of judgment a man can be pronounced worthy of the future kingdom of God. Thus the question of purity or guilt involves the question of reward or penalty. Good deeds are done in the hope of proving the doer's worthiness and thus of establishing a claim to reward. Thus arises the idea of a treasury of merits in heaven.

(b) Righteousness by the Fulfilling of the Law.

Righteousness consists in the observance of commandments. Their observance constitutes man's moral possession and avails for his benefit. God's personal relation to men is determined by their relation to the law. When God judges men, he brings forth the book of the law and pro-

* This article and one which is to follow it, present, in an abbreviated form, the matter of Chapters XIX and XX of Weber's *Die Lehren des Talmud*. I have endeavored to select the salient points of Weber's presentation, and especially to bring into notice those ideas and opinions of the later Judaism which may be profitably compared with Biblical teaching.

G. B. S.

nounces sentence according to it. Strictly speaking, he only is righteous who has fulfilled all the law's demands. The strictest construction of the law's requirement assigns all to Gehinnom who have not kept all its commandments "from Aleph to Theth." But, on this view, it is doubtful whether anyone could be saved. It is more commonly thought that men are accepted or condemned according as their obedience or transgression predominates. Nor are good and evil deeds simply compared *numerically*, but rather according to their quality. In fact, whether one is righteous depends upon God's estimate, which the man himself cannot exactly know. Thus the idea of righteousness, as determined and applied in concrete cases, rests upon a divine estimate of the fulfillments and transgressions of the law, that is, upon *imputation*.

The most familiar example of this imputation is the reckoning of the will for the deed. The moral gravity of actions determines the decisions. If merit and guilt exactly balance, God presses upon the merit side and declares the man righteous. That judgment may be justly given, a complete record of all good and bad actions is kept.

The judgment is a perpetual process. The preponderance of good or evil in the world or in the individual can be told at any moment. God is continually justifying or condemning men, but only at the end of life and upon the basis of a preponderant obedience or disobedience is a final sentence pronounced.

It is obvious that according to this representation, a person can never know whether he is justified before God, an heir of eternal life, or not. The motto of the righteous must be: We have no confidence in this world, therefore let us fear. No one learns his destiny until after death. The righteous man can never rejoice in his acceptance with God; never in this life can he escape the forebodings of judgment.

(c) Righteousness by Good Works.

Righteousness may be attained by good works, among which alms and works of love, such as feeding the hungry and ministering to the sick, receive chief emphasis. Almsgiving is represented as an offering to God which has peculiar worth. The Talmud often makes alms synonymous with righteousness, with which may be compared the frequent

translation of righteousness in the Septuagint by *ἐλεημοσύνη* (alms).

Works of love which take rank with almsgiving are such as are not commanded. The relief of the oppressed, the entertainment of pilgrims, burial of the dead, the redemption of prisoners, the provision of a marriage feast for a poor bridal pair, the assistance of students of the Talmud, and of the learned class generally, are examples. These works excel mere almsgiving, because they represent not merely giving of money, but of personal care and attention. Moreover, alms are limited to a certain class, the poor and the living; works of love are done for rich and poor, for the living and the dead. These works are rewarded only so far as they spring from a good disposition.

The works of love, being spontaneous, have a special value, as compared with the observance of commandments. To the performance of commanded duties there is a limit; not so in the case of free works of love. Others distinguish these less sharply, regarding the works of love as commandments whose mode and limit of observance are not defined. In any case such deeds as are enumerated above outweigh all others in moral value.

By such works righteousness before God may be attained; they are works of special piety, found a meritorious claim and cover a multitude of sins. In the view of some, almsgiving may avail as much as the keeping of all commandments. They are recorded in a book, as are the observances of commandments. The value of these works was often estimated. One Rabbi on his death bed called for an account of his charities. He was told the amount. He feared the sum insufficient to secure him justification and forthwith bequeathed half his property to the poor, to render his acceptance more secure. The questions of great concern for men as they depart this life are: How much alms have they given, how much have they studied the law, and how many commandments have they kept?

(d) The different Relation of Individuals to God.

Three classes of men are generally distinguished; the good, the bad, and the intermediate. The good have a "root of goodness" in them, which is their leading moral principle.

When they sin, they are false to this principle and are condemned by it. The "root of evil" rules in the bad, but through their own fault, and every act which it brings to accomplishment, is a witness against them. The intermediate class, who do now good, now evil, are led and judged by the principle to which they are for the time subject. They cannot remain in this intermediate moral condition. They become, at length, either good or bad. At death, men are divided into only two classes. One authority states that every New Year's Day members of this class are remanded either to the good or to the bad class. They are likened to trees which bear no fruit; another comparison likens them to Solomon's concubines.

On New Year's Day, say certain Rabbis, three books are opened, each one of which has the names of one class. The "fully righteous" are those who like Abraham, Moses, and Samuel, have attained a very high rank for keeping the commandments and almsgiving. Of this highest grade there are but few. God promised Abraham that these should be, however, as many as thirty-six out of 18,000. But even these are not necessarily sinless. They have, however, a great abhorrence of evil, and deeply lament their least transgressions. These are written in the first book. They behold directly the glory of the Shechinah. They are the elect and sealed, and unlike the ordinary righteous, cannot fall into the evil class and forfeit eternal life.

In like manner, there are two grades of the wicked, the confirmed sinners, for whom there remains only eternal punishment, whose names are in the second book. An example is Esau, who has committed all the greatest sins, broken the law "from Aleph to Theth," and only occasionally kept a commandment by way of exception. In the third book are written the good who are not the best, and the bad who are not the worst.

(e) The Vicarious Righteousness of the Fathers.

Since it is always uncertain whether a man has done good deeds enough to make his eternal life secure, it is provided that his own righteousness may be supplemented by that of others. Those who have perfect righteousness can supply the lack of their more deficient kindred. This can be done

only by the "fathers," who alone have an adequate treasury of merits. This is possible, because Israel is a body whose members are organically bound together. The perfectly righteous man needs no vicarious righteousness, but the less fortunate must avail themselves of this gracious arrangement. Before Solomon sinned he had no such need, but after he sinned, he must have recourse to the merit of the fathers. The words (Song of Songs, 1:5), "I am black, but comely," mean: I (Israel) am black through my own works, but comely through the works of my fathers. As a vine depends upon its stock, so does Israel upon the fathers. Though they are dead, their merit avails to supplement that of their descendants. How many prayers did Elijah offer without answer, until he called Jehovah "the God of Abraham, Isaac, and Jacob," when he was immediately answered. The experience of Moses and Solomon is quoted to the same effect. It is God's will that the blessing of the fathers' merit should descend upon their children. A man who should take for himself the reward of every obedience, would leave nothing to his descendants and would become thereby a wicked man. It is a part of the goodness of the great fathers of the nation that they have resigned the rewards of much of their right-doing so that they become available for supplying deficiencies in their descendants. In this way there arises a national possession whose benefits are available for all true Israelites. Only those of pure Jewish lineage are eligible for these benefits. Hence, Israelites should not marry foreigners. None can participate in the treasury of merit which has been stored up by the fathers, save those who are descended from them. This merit is the boon and protection of Israel, and shall be fully shared by her in the day of her redemption. Authorities differ concerning the limits of time during which merit was stored up by the fathers for their descendants, upon the principle described. Some say to Hezekiah's time; others to Hosea's; but most agree that the arrangement will remain in force until the end of time.

A special depository of merit may be created for a family by the virtue of one or more of its ancestors. The man is fortunate who is righteous himself, but is doubly so if he has had righteous ancestors. Righteousness may also be transferred by marriage. Hence the advantage of marrying a

wife who has had righteous ancestors. Such a one, though she be poor, or an orphan, is fit for a king, because she brings to her husband the benefits of her fathers' merits.

Three ways are mentioned in which the merits of ancestors avail for their descendants: (1) In prayer. If Lot was heard for Abraham's sake, why should one not be heard for his ancestor's sake. The prayer of a righteous man who is also the son of a righteous man, is far more sure of an answer than that of a righteous man who is the son of a wicked man. (2) In times when life is imperilled. It is safe to let blood except on Mondays and Thursdays when unlucky stars hold sway, but those who have in their favor the merit of righteous ancestors, may practice this sanitary measure on those days even with impunity, protected from danger by the efficacious merit of others' goodness. (3) In reference to the yearly judgment-time of God. God is represented as counselling his children to mention to him during the seventh month of the year the merits of their fathers. These are then taken into account and added as supplementary to the personal merits of the individual, which together go to determine whether life shall be further prolonged.

(f) The Merit of the Saints.

Not only the merit of the "fathers" but that of living righteous men has a saving efficacy. It has this in three respects: (1) It may secure a period of grace for those needing it. (2) It has a mediatory power in dangers and hardships. (3) It possesses in itself the power to confer wonderful benefits. The merit of Abraham is the standard example. It is such as he who are the "pillars of the world." Such men preserve the world at all times from utter wickedness. They must never be wholly wanting. "When the sun of one righteous man sets, the sun of another must rise."

The ground of this is the possible transfer of merit. The goodness of Moses was the sole protection of Israel at Sinai. Such merit can secure for those who lack it the greatest benefits. One Rabbi says that the merit of the righteous can free the whole world from judgment. So long as Jeremiah remained in Jerusalem it was safe; when he left it was destroyed. The merit of Gideon availed for the justification of his entire generation.

The mediatory office of others' merit is illustrated by the early rising of the righteous in order to pray for the needs of the community, and by the frequent giving of rain and dew in answer to the prayers of the good. The high priest prays on the great day of Atonement for good weather during the year. Thereafter he observes the signs and, directing his prayer accordingly, secures wet or dry, warm or cold weather, as desired. It is natural, then, that individuals apply in trouble or sickness to the "saints" in the congregation to intercede in their behalf. Thus mercy is granted to the sinner; by this means the childless have often been blessed with children. But the intercession of the good has even greater power. It can avert future evils. He needs fear no evil who keeps the company of a good man. It is narrated that a certain man had his wine stored in a house which was expected to fall to pieces every moment. But one day he took with him into the building a very holy person, and detained him there in conversation until the wine had been safely removed, "for so long as so great a saint was present, the house could not fall."

For the "perfectly righteous" God not only works miracles, but he gives them miraculous power. Many examples are cited in which great saints have changed the order of nature at will. God made the sea of water; Moses turned it into dry land. Samuel turned summer into winter; Elisha, winter into summer. Jacob changed day into night; Deborah and Barak reversed this process. Woe to the wild animal which meets a righteous man; he will kill him by miraculous power. Dust from the grave of a saint could cure a fever. Had the bones of Jacob been left in Egypt the Egyptians would have been redeemed by them and great miracles would have been wrought by the sacred relics among them. The author of these miraculous gifts and powers, however, is God alone.

(g) The Reward of Works.

Every good deed has its appropriate reward which acts as a stimulus to right-doing. The specific recompense for good works, however, remains concealed, lest men should seek to fulfill merely those commandments to which the greatest rewards are attached. The commandments are graded

according to importance, the fourth in the Decalogue heading the list. But the keeping of even the least commandment receives its reward. Says one: "If Kings and Rulers wished to attach themselves to Esau who had kept but one commandment (coöperation with Jacob in the burial of their father), how much more to Jacob, the righteous, who fulfilled the whole law."

Thus duty is conceived as a gift to God and the reward as God's gift in return. In this reciprocal giving is fulfilled the relation of communion between God and Israel. While it is the right of God to demand the doing of duty, the relation is commonly represented as one of parties who stand upon the same plane. The doctrine of God's grace is greatly obscured by the idea of meritorious works which establish a claim to the divine mercies. The way of salvation is in making one's self worthy of salvation. This principle of works and merit is associated with the law. Until the law, the principle of salvation was grace alone; after the law came, the test of men is, whether they have kept it. If merit is wanting, God may then deal with men in grace, but the first inquiry is after merit. Faith comes into consideration only as a meritorious work which has its reward. It is conceived of as trust in the divine promise. The means of salvation is the Torah; the condition of its attainment is the doing of the Torah; all divine blessings come to man as a reward of obedience to the Torah.

These rewards are partly temporal, partly eternal. The merit is likened to capital which one receives only in the next life, but the interest of which is enjoyed here. The same figure is applied to evil deeds. In order that men may seek the highest rewards, God reveals what they will be only in the case of the greatest good deeds. The righteous man receives on earth the chastisement for his evil deeds so as to have only happiness before him in the next life; in like manner the wicked receive the reward for their occasional good deeds here, while the full punishment for their sins is reserved to the world beyond. The penalties of Israel's sins having been inflicted here, a life of unmixed blessedness is reserved for the faithful of the nation in the hereafter. If this were not the case the blessedness of the life to come would be materially diminished by the suffering of penalties for sin.

The Talmudic doctors seem not to have entertained the idea of gracious forgiveness.

(h) Merit as a Motive operating in the History of Redemption.

“As the salvation of the individual is conditioned by merit, so is that of the community. Every saving act on God’s part has, as its presupposition, a human action through which the objects of it have become worthy of it. This principle obtains in the history of salvation from beginning to end. It appears already at the creation and in the primitive history; then again in the history of the development of the people of God, and will also apply to the consummation of that history.” According to one authority, God gives three things without previous merit: The law, the lights of heaven, the rain. God created the world in view of the merit of Abraham. It is true that Adam was created without reference to merit or obeying, but not without reference to the repentance which followed his disobedience. Cain should have died for his crime, but God spared him because he kept the Sabbath. It was Noah’s merit which saved a remnant of mankind from destruction by the deluge. Others dispute this and say that Noah had but “an ounce of merit,” and his salvation must have been by grace alone. Still others say that, while he was not very good absolutely, he was so relative to the morals of his time. Still others think that the merit of his descendants yet to be, especially Abraham, availed to save him. The merit of Abraham was his faith, which is as truly a work as the fulfilling of the Torah. In like manner the blessing to Sarah was in reward for her works of benevolence and obedience. The same principle is applied throughout to the great characters and events of Jewish history.

The deliverance from Egypt outweighs all the miracles which Jehovah has ever wrought in Israel’s history. When the time for deliverance came, the people were not found worthy. The partial obedience is supplemented by the merit of the fathers, Abraham, Isaac, and Jacob, as the ground for the divine action. All gracious action toward Israel rests upon human merit (cf. Rom. 3:27 sq.). The manna was given in return for the hospitality of Abraham. Even the law which is generally said to be graciously given is sometimes said to presuppose the merit of its acceptance at the

hand of Moses. Aaron is permitted to serve the temple because of his merits and the people are given the land of Canaan as a reward of their devotion, or, at least, of the merit of the "fathers."

The final salvation of Israel will proceed upon the principle of merit. Israel must indeed repent, but repentance is a meritorious work guaranteeing reward. The resurrection of the dead is based upon the signal merit of Isaac in permitting himself to be offered upon the altar. Israel must keep his commandments; when she shall do this, her redemption will ensue. Right-doing is the ground and hope of her salvation. "Thus is every act of God conditioned through worthiness, either that of the fathers, or one's own. Without merit there is no salvation."

WHAT IS MEANT BY THE BIBLICAL "HOKMA" OR WISDOM.

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THAT department of Biblical literature known as the "Hokma," forming by itself the most clearly marked division in the great variety of O. T. writings, though it is the least extensive, presents the greatest contrast and variety in form and thought. Between Proverbs, Job and the Song of Solomon, or even between different portions of Proverbs, there are as great differences as between any portions of the O. T. For this reason any definition which comprehended the whole, would be so general as to give no conception of the character of these writings. Yet there is such a unity of thought and purpose running through the whole, that to give different definitions to "wisdom" as used in the different books would be still less satisfactory. Thus from the nature of the subject a formal definition would be as meaningless and useless as the scientific definition of a giraffe would be to any but a zoologist. In both cases, what we want is not a definition, but a *description*. What I have attempted to do, therefore, is to give a brief presentation which shall set forth

the fundamental thought and the elements of the Hebrew Hokma, so as to reduce the subject to an organic whole, in which the place of each production and its relations to the whole shall be set forth.

We may say then that the Hebrew Hokma includes *three elements or ideas*, as follows :

I. The *World-plan*, the system of truths, laws and ideals, according to which the universe has been created. But notice :

1. That the fundamental principle of the Hebrew religion had settled, so as to exclude all skeptical or philosophical inquiry, the fact that the universe was the creation of a Personal God.

2. That therefore the only step left for Hebrew philosophy to take, was to conclude that the World-plan existed from the beginning in the mind of God and constituted the wisdom according to which He directed His action in creation. In this we find the profoundest and the only strictly philosophical idea of Hebrew wisdom. This is the sense of "Wisdom" in Job 28 : 1-27 and Proverbs 8 : 22-36 ; 3 : 19-20.

3. That the Hebrew mind, as a child might trust his father's unknown and unknowable plans, rested content to know that this World-plan existed in the mind of God, without inquiring what was the nature of the existences in which it became objective, or what the process, or even what the plan was, except so far as it concerned man's moral actions.

II. Man's sympathetic discernment of his nature and capacities and the laws of the world in which he is placed, by which he is enabled to direct his actions so as to attain the end of his being and the blessing of God. This is the prevailing meaning in Proverbs. But notice :

1. That, though this is the *application* of the first idea, there is no philosophical explanation of the connection between the two, other than this, that since the universe and man are created by God, man can attain such direction of his action, only by starting with the *Fear of God*. This is the motto of Proverbs 1 : 7.

2. That this discernment is no mere intellectual act, but is suffused with feeling and passes at once over into volition. It is morality, not mere ethics, and morality "lit up by feeling."

3. That there is no comprehensive principle of morality and no classification of duties. Hence the main portion of

Proverbs 10 to 22 consists of detached maxims with no arrangement, and 23 to 29 with little.

4. That the duties treated pertain chiefly to man's private life, his business, family, friends, pleasure and conjugal relations.

5. That, in teaching this morality, the prevailing method is to depict vice and virtue in their nature and results and in contrast with one another. Hence we have ideal pictures of human life, the best examples of which are, the ideal mistress of the home. Proverbs 31 : 10-31 ; and the ideal of conjugal love in the Song of Solomon. Compare Proverbs 5 : 15-19.

6. That the motives urged are prudential, fear of the results and punishment of vice and desire of the self-reward and God's approval which follow virtue.

III. A practical solution of the great problems of life. This is a separate element ; for whether one can answer these or not, he knows that God is, and that virtue is obligatory. The problems and their solution are not intellectual, but of the heart. Following the teachings of wisdom, man still finds his longings unsatisfied in two respects :

1. What end or result is he accomplishing or to accomplish in life ?

What shall man live for ? is THE question of the world. Is he simply to take wisdom as a guide in particular acts and make his *life-purpose* to gain wealth, or power, or knowledge, or pleasure ? This is the problem of Ecclesiastes. And the conclusion is, that all these are vanity and that man's true life-purpose is simply to "fear God and keep His commandments." After all, this is too abstract to satisfy, until we read the concrete, definite, practical form in which Christ put it, "Seek ye first the kingdom of God ;" work for the establishment of the grand organization which Christ set up.

2. While thus conscientiously serving God, man still meets disappointment, loss, sorrow and suffering. How can this be and God be just and loving ? This is the problem of Job. It is difficult to state the solution there reached, but it seems to be this : Man is to seek God, not what God may give ; and earthly blessings are taken away because we are prone to fix our love on them, and in order that nothing may be left to us, but the supreme blessing of God himself.

The term "wisdom" as it occurs in Job, Proverbs and Ecclesiastes, is used in most of these shades of meaning ; for

they are so connected that the mind passes naturally from one to the other. A good example is Job 28, in which the first element, the divine world-plan, is meant until verse 28, where the sense changes abruptly to the second idea. Again man's discernment of his nature, etc., at one time appears as mere knowledge, e. g. Ecclesiastes 1 : 18, and at another as prudence and diligence, e. g. Proverbs 6 : 6 ; and again as virtue in contrast with vice, e. g. Proverbs 7 : 4, 5. At times also " Wisdom " is the means of solving the problems of life, the satisfying of man's longings, e. g. Proverbs 3 : 21-26 and 8 : 19-21. But whether the word as used has all these meanings or not, the above presentation shows the relations of the four books composing " Wisdom " literature. Thus Hebrew Wisdom is a profound though unscientific *solution of the life-problem of the individual*. It answers the questions, *How and for what end shall I live ?*

This solution is not reached on the basis of the earthly life, but by the recognition of such a relation to God as implies immortality.

BABYLONIAN BANKING-HOUSES.*

By THEODORE G. PINCHES,

British Museum, London.

SOON after Mr. Boscawen's publication of the results of his researches among the tablets acquired by Geo. Smith when on his last and fatal expedition to Mesopotamia, I was studying one day at the Museum here, when I found on reading through one of a number of tablets which Mr. Boscawen had given out to me, that the text was nothing else but a list of families, apparently Babylonian, with a statement as to the position of their respective dwellings. The most interesting at the time was the last of the list, for the paragraph in question referred to the " House of Egibi." This text is of the time of Assurbani-pal. The paragraph was, of course, a direct proof that Egibi did not live during the period when the contract-tablets acquired by Smith were being drawn up. Mr.

* The Editor, with permission of Mr. Pinches, herewith publishes a private letter from him, bearing the date November 2, 1888.

Boscawen had himself also referred to a text, dated in the fourth year of Esarhaddon, in which one of the contracting parties was described as a descendant of Egibi. On account of the above references, I began myself to have, very early, doubts as to the existence of the banking firm of Egibi & Co.

When I came to study the texts myself I found that the Egibi family, though constantly mentioned on the tablets, was only one of a number of old families inhabiting Babylon and its environs; and I came across such names as Misiraa ("the Egyptian"), Ittu-Marduk, Bel-eteru, Didi, Nur-Sin, etc., etc., all mentioned as remote ancestors of people engaged in trade at Babylon. The only difference was that the family or tribe of Egibi was much more numerous at Babylon than the others; and therefore, being for the greater part wealthy and ardent traders, their names occur naturally more frequently on these old trade-documents. Of course it is very likely that the members of these old families aided and protected each other, but I do not think that we can say that the members of any one family are proved to have been in partnership together—on the contrary, we know that Itti-Marduk-balatu, son of Nabu-ahi-iddin, son of Egibi, entered into partnership with Sapik-ziri, son of Nabu-sum-iddin, son of Nadin-seim (see the *Zeitschrift für Assyriologie*, I., p. 203), a person of another tribe. Of course, members of the family of Egibi *may* have been sometimes in partnership, but the great banking firm of Egibi & Co. is at present a creation of the imagination. Oppert is said to have remarked that "had it been Fox Talbot, instead of Bosanquet the banker, who had taken up the subject and helped to publish the chronological tables, etc., Egibi & Co. would not have been bankers, but photographers!"

Without making, at the present time, the sweeping assertion that bankers did not exist in Babylonia in ancient times, I think it may be said that we have as yet found nothing to indicate that they did exist. The documents that have come down to us refer, for the greater part, to buying, selling, and lending money, goods, produce, and slaves. Whether such a note as "give so-and-so so much corn," etc., could be regarded as a cheque or not is both uncertain and unlikely. I believe I have found one isolated case in which one person draws upon another for money due to him; but whether it was a real, true, banking-account or not, is uncertain.

THE POSTEXILIC HISTORY OF ISRAEL. I.

By Professor WILLIS J. BEECHER, D.D.,

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These papers will be rudimentary. Their purpose is to mark out the lines of the evidence, within the field traversed, so as to facilitate the work of the student who wishes to examine the evidence for himself. In the present state of the questions involved, no student can reach satisfactory conclusions, except by an original study of the evidence.

Of course, I present the evidence from the point of view I myself have reached ; but what I mean to do is to present the evidence, and not merely the point of view. It is by design that I repeat this word evidence seven times, in these few sentences. What we have to do is to examine the evidence ; and this is a different thing from accepting some traditional opinion, either old or new, and is equally a different thing from reading all sides, and then guessing out an opinion by the law of averages.

THE SEVENTY YEARS OF THE EXILE.*

The limits of the seventy years.—The seventy years so familiarly spoken of, following Jer. 25 : 11–12 ; 29 : 10, may perhaps be regarded as a round number, rather than an exact number ; though there are at least three ways in which it can be counted as exact. It is just seventy years, counting one of the terminal years, from the death of Josiah, B. C. 608, to the first year of Cyrus, 538 B. C. ; it is just seventy, counting both the terminal years, from the deportation of Daniel, 605 B. C., to the first year of Cyrus, reckoned as 536 B. C. ; it is just seventy years, counting one terminal year, from the burning of the temple, B. C., 586, to the completing of Zerubabel's temple, B. C. 516. We have no need to trouble our-

*In treating of this period, I shall necessarily repeat some things I have already published in the *Old Testament Student*—in the Sunday School lessons, beginning with the number for January, 1886, and in the thirty-seventh and fortieth of the *Inductive Studies*, in the number for June, 1888.

selves to decide between these possible interpretations of the phrase.

The sources of the history.—The Biblical sources of information for the history of the period are the concluding chapters of 2 Kings and 2 Chronicles; the books of Jeremiah and Lamentations; the books of Ezekiel and Daniel; some psalms, Ps. 137, for example; the genealogies in 1 Chronicles; and incidental notices elsewhere. Some of these books will be further noticed hereafter. The student who really cares to know the history for himself should read these books carefully enough so that he will be able to make a reasonably full and correct statement of their contents. He cannot master the historical information contained in them at any cheaper rate than this.

Ancient extra-biblical sources of information for the time we are considering are the writings of Berosus,* and of other oriental historians, preserved by Josephus and others (see especially Josephus *Cont. Apion*, I. 19–21, and *Ant.* X. xi. 1); and occasional items in the inscriptions of the Babylonian and Persian kings. The Greek historians, Herodotus, B.C. 484 to about 400, Ctesias, B. C. 398 and earlier, and Xenophon, about B. C. 444–357, wrote popular histories, including these times, but without that careful regard for facts that characterizes the oriental historians. Josephus, about A. D. 100, repeats the accounts given in the Bible. Both he and the Greek historians give some additional statements of fact that are worth noting.

The chronology.—The dates for this and the subsequent times can be best studied by referring them to the scheme known as the canon of Ptolemy. Whatever be true of cer-

* Berosus was a Babylonian priest who flourished after Alexander the Great, and translated into Greek the history of Babylonia, dedicating the work to one of the kings named Antiochus. His work is principally known through the fragments now found in Josephus, and through those preserved by Polyhistor and Apollodorus, two writers of the first century before Christ, as these fragments are now found in Eusebius and Syncellus. Collections of the remains of Berosus have been made by Fabricius, in his *Biblioth. Graeca*, tom. xiv.; by Richter (Leipzig, 1825); by Didot (1848); and in Cory's *Ancient Fragments*. Fuller accounts of Berosus and his writings may be found in the *Encycl. Brit.*, in McClintock and Strong's *Biblical Cyclop.*, or in other like works. Berosus is cited in most books that treat of Assyrian or Babylonian matters, and the citations may be found in those books by index.

tain views of history implied in this canon, no one disputes its correctness as a scheme for giving names to the years in their succession. By this canon, the years for the time now under consideration are named as follows :

- B. C. 625-605 are the 21 years of Nabopolassar.
- B. C. 604-562 are the 43 years of Nebuchadnezzar.
- B. C. 561-560 are the 2 years of Evil-merodach.
- B. C. 559-556 are the 4 years of Neriglissar.
- B. C. 555-539 are the 17 years of Nabonidus.
- B. C. 538-530 are the 9 years of Cyrus.

In this table, the year that is called the first year of any king is ordinarily that which begins with the new moon of the spring equinox next after he comes to the throne. It is convenient to adopt this mode of notation, because it is that in which most dates are given, in ancient writings, and we thus avoid confusion. But in following it we need to keep in mind that the actual accession of a king commonly occurred during the year previous to that which is called his first year, and that events occurring between the first of January and the new moon of the spring equinox belong, by this style, to the concluding months of the old year, and not to the opening months of the new year. For such events, the year of the Christian era is one year later, by our usual style of reckoning, than it is if reckoned in the ancient style.

The historicity of the accounts.—There is no important dispute in regard to the Biblical sources, except in the case of the book of Daniel. This has commonly been regarded as historical, and still is commonly so regarded; but many scholars now hold that it is principally, or at least largely, fiction. The only reasons urged for this view are the character of the events recorded, and the form in which they are recorded. Since this is the case, the proper way for the student to do is to accept the facts provisionally, until he has studied them and compared them with the contemporary facts; when he has done this, and not till then, he will be in position to judge them, with reference to final acceptance or rejection.

The dated events.—To obtain a distinct idea of this period, one needs to get clearly in mind the principal dated events in it. The following list of these, in the earlier part of it, is

abridged from the thirty-seventh and the fortieth Inductive Studies, in the *Old Testament Student* for June, 1888:—

608 B. C. Death of Josiah, king of Judah, in battle with Necho of Egypt. Not far from the same date (a little earlier, according to Josephus *Ant.* X. v. 1; but cf. 2 Kgs. 23: 29), the final overthrow of Nineveh by the Medes and Nabopolassar, king of Babylon; and the marriage of Nebuchadnezzar, son of Nabopolassar, to the daughter of the Median king.

607 B. C. 1st year of Jehoiakim, 2 Kgs. 23: 34; 2 Chron. 36: 5.

607-605 B. C. Certain prophecies of Urijah and of Jeremiah, Jer. chaps. 26 and 7-10. Successful campaigns of Nebuchadnezzar, sent by Nabopolassar against Egypt, Cælosyria, and Phœnicia, Berosus in Jos. *Cont. Apion*, I. 19.

605 B. C. 3d year of Jehoiakim. 21st year of Nabopolassar. Accession of Nebuchadnezzar, who hurried to Babylon for that purpose, followed later by his Jewish, Syrian, Phœnician, and other captives, Berosus as above. Daniel and his companions carried away, and Nebuchadnezzar's civil service training school formed, Dan. 1: 1-16.

604 B. C. 4th year of Jehoiakim, and 1st of Nebuchadnezzar, Jer. 46: 2; 25: 1. The decisive battle of Carchemish, 46: 2. Jeremiah prophesying against the nations, and against Israel, 46: 1-49: 33; 25: 1-38, especially ver. 13. Baruch writing Jeremiah's prophecies, Jer. 45; 36: 1-8.

603 B. C. 5th of Jehoiakim, and 2d of Nebuchadnezzar. Baruch's second roll, Jer. 36: 9-32. Daniel and his companions complete their three years' training, and Daniel explains the king's dream, Dan. 1: 5, 16-21; 2: 1-49.

598 B. C. 7th of Nebuchadnezzar. 3023 persons deported, Jer. 52: 28. Possibly, siege of Tyre begun, Jos. *Cont. Ap.* I. 21.

597 B. C. 11th of Jehoiakim, and 8th of Nebuchadnezzar. Jehoiakim killed. Short reign of Jehoiachin, also called Coniah, and Jeconiah. The great deportation to Babylon. Accession of Zedekiah. 2 Kgs. 24: 6-16; 2 Chron. 36: 9-10; Jer. 36: 30-31; 22: 18-30; 24: 1, etc.

596-594 B. C. Jews in Babylonia, Judah, and Egypt, Jer. 24. Jeremiah's letter to the Babylonian Jews, and incidents connected with it, Jer. 29. His prophecy concerning Elam, 49: 34-39.

593 B. C. 4th of Zedekiah. Hananiah and Jeremiah, Jer. 27 and 28. Zedekiah's special act of homage, Jer. 51: 59-64. Jeremiah prophesying against Babylon, Jer. 50 and 51.

592 B. C. 5th of Zedekiah. Ezekiel prophesying among the exiles by Chebar, Ezek. 1 : 2 and chaps. 1-7.*

591 B. C., last half. 6th of Zedekiah. Ezekiel prophesying among the exiles in regard to the prevalent idolatry and the approaching fate of Jerusalem, chaps. 8-19. Daniel recognized as an especially great man, Ezek. 14:14. Zedekiah's perjury and rebellion, Ezek. 17 : 12-21; 2 Kgs. 24 : 19-20; 2 Chron. 36 : 12-13a.

590 B. C. 7th of Zedekiah, Ezek. 20 : 1 sq. Ezekiel prophesies ultimate restoration, but for the present, rebuke and downfall.

588 B. C. 9th of Zedekiah. Jerusalem invested, 10th day of 10th month, say in January B. C. 587, Ezek. 24 : 1 sq.; 2 Kgs. 25 : 1; Jer. 52 : 4; 39 : 1. Jeremiah advises against resistance, and his services are afterward recognized by Nebuchadnezzar, Jer. 21; 39 : 11-14; 40 : 1-5, etc. Ezekiel's wife dies, an emblem of the hopelessness of the case of Jerusalem; he prophesies against Judah, Moab, Ammon, Edom, Philistia, and the Cherethites, Ezek. chaps. 24-25.

587 B. C. 10th of Zedekiah, and 18th of Nebuchadnezzar. Interval of siege, owing to Egyptian interference; hard times for Jeremiah, Jer. 37. The three Hebrew men and the fiery furnace, Dan. 3, according to Septuagint of Dan. 3 : 1. In the 10th month, Ezekiel denounces Egypt for being a staff of reed to Judah, and threatens forty years' desolation, Ezek. 29 : 1, 6, 11-15 sq. Jeremiah's land purchase, Jer. 32. 832 persons deported, Jer. 52 : 29.

586 B. C. 11th of Zedekiah, and 19th of Nebuchadnezzar. Ezekiel prophesies against Pharaoh, first month; Jehovah has broken one of Pharaoh's arms, and will break both, Ezek. 30 : 20. Third month, he prophesies again concerning Pharaoh, comparing him to the Assyrian, 31 : 1. First day of same month he prophesies against Tyre, for exulting in the downfall of Jerusalem, 26 : 1 sq. Fourth and fifth months, capture of Jerusalem and burning of temple, 2 Kgs. 25 : 3-21; 2 Chron. 36 : 18-20; Jer. 52 : 6-27; 39 : 4-10. Gedaliah made governor, and assassinated in the seventh month, 2 Kgs. 25 : 22-25; Jer. 40 : 5-41 : 10. Flight of the people to Egypt, and incidents there, 2 Kgs. 25 : 26; Jer. 41 : 11-44 : 30.

* It is evident that Ezekiel sometimes counts the years from the new year after Jehoiachin's exile, that is counts them the same as the years of Zedekiah, cf. Ezek. 24 : 1 and 2 Kgs. 25 : 1, or Ezek. 26 : 1 with 2 Kgs. 25 : 2. But it is also possible that Ezekiel sometimes adopts the different way of counting which reckons the eleventh of Jehoiakim as the first year of Jehoiachin's exile, as in 2 Kgs. 25 : 27 cf. Ezek. 33 : 21. Hence it is possible to set most of the dates in Ezekiel a year earlier than is done in this list, provided there should be found a reason for doing so.

586-570 B. C. Within this time, the termination of the 13 years' siege of Tyre, by Nebuchadnezzar. See writers cited by Josephus *Ant.* X. xi. I, and *Cont. Ap.* I. 21, and Ezek. 29:17. Within this time, also, Nebuchadnezzar's madness? Dan. 4.

585 B. C. May 28, great solar eclipse, separating the Median and Lydian armies, so Herodotus and the astronomers. Ezekiel has a visit, in the 10th month, from one who gives details of the capture of Jerusalem, Ezek. 33:21, and utters several prophecies, including that of the dry bones, chap. 37. The first and fifteenth days of the twelfth month, he utters wailings over Egypt; Pharaoh shall go to Sheol, where Asshur, Elam, Meshech, Edom, the princes of the north, and the Zidonians await him, Ezek. 32:1, 17 sq.

582 B. C. 23d of Nebuchadnezzar. Deportation of 745 persons from Judah, Jer. 52:30. According to Jos. *Ant.* X. ix. 7, Nebuchadnezzar invaded Egypt.

572 B. C. 25th of Jehoiachin's exile, and 14th after destruction of Jerusalem, Ezek. 40:1. Ezekiel's visions of the new temple and holy land begin.

570 B. C. 27th of the exile of Jehoiachin, Ezek. 29:17. Egypt promised to Nebuchadnezzar, in recompense for his fruitless service against Tyre.

568 B. C. 37th of Nebuchadnezzar. An expedition against Egypt mentioned in a fragment of an inscription of Nebuchadnezzar.* Whether Josephus is correct in saying that Nebuchad-

* For a pretty full account of the inscriptions of Nebuchadnezzar, see *Hebraica*, Apr., 1887, p. 164 sq. Other notices, some of them very full and valuable, including accounts of inscriptions now in the Metropolitan Museum in New York, or in the possession of the University of Pennsylvania, may be found in *Hebraica*, Oct., 1884, p. 118; Apr., 1885; Apr., 1886, pp. 171, 173; Apr., 1888, p. 174; Oct., 1888, p. 74 sq. Numerous as these inscriptions are, they relate chiefly to building operations, contracts, acts of worship, etc., and contain but little information concerning historical events. Some of them were until lately attributed to an earlier Nebuchadnezzar, but this view is now generally abandoned. Among the most important of them for historical purposes, are the following:

1. The Boundary Stone Inscription, published by Dr. H. Hilprecht, 1883, and in W. A. I., vol. V. lv.-lix. See *Transactions of the Society of Biblical Archaeology*, Apr., 1884, and Jan., 1886, and *Hebraica* as above.

2. At least one inscription, and perhaps more than one, on the rocks bordering the Nahr-el-kalb, or Dog river, a little north of Beirut. It is so mutilated that not much of it is legible. See *Proceedings of the Society of Bib. Arch.*, 1881.

3. Three terra cotta cylinders in the Boulak museum, supposed to have come from Defenneh (Tahpanhes, Daphnai), Egypt. See Sayce in *Academy*, Jan. 19, 1884, and "Defenneh," in fourth *Memoir* of the Egypt Exploration Fund, p. 51.

4. Perhaps, two large inscriptions in Wady Brissa, in the Lebanon, described by Cl. Ganneau, in the *Times*, Dec. 29, 1883.

These are historically interesting, not for any events described in them, but be-

nezzar had previously, in his 23d year, invaded Egypt, *Ant. X. ix. 7*, is a question. See Rawlinson's *Ancient Monarchies*, vol. III., chap. viii.

562 B. C. Death of Nebuchadnezzar, and accession of Evil-merodach.

561 B. C. 1st year of Evil-merodach. At the close of the year, that is, early in B. C. 560, Jehoiachin released and honored, 2 Kgs. 25: 27-30; Jer. 52: 31-34.

559-556 B. C. The four years of Neriglissar.

559-530 B. C. The 30 years of Cyrus, king of Persia, according to Herodotus. Perhaps dated from his accession to the throne of Persia, though Herodotus is commonly understood as reckoning from the time of his conquest of the Medes.

555-539 B. C. The 17 years of Nabonidus.

550 B. C. 6th of Nabonidus. Cyrus conquers the Medes, and becomes their sovereign; so one of the Cyrus inscriptions, as commonly understood.*

? B. C. 1st year of Belshazzar. A vision of Daniel, chap. 7. From the inscriptions, it is known that Belshazzar was the son of Nabonidus. In what sense he reigned, or how long, is not so well known. His reign was within the 17 years of Nabonidus.

? B. C. 3d of Belshazzar. Another vision of Daniel, chap. 8. This was while the Medes and Persians together, the former being subordinate, were pushing west, north, and south, from Shushan as a centre, 8: 4, 20, 2, 3.

539 B. C. 17th of Nabonidus. Belshazzar's feast, Dan. chap. 5. Early in the year, a battle, in which the Babylonian forces were

cause they confirm some statements in the old historians regarding Nebuchadnezzar as a builder, and because they indicate the presence of Nebuchadnezzar in the Lebanon region, and in Egypt, cf. Jer. 43: 8-11, and context.

5. A fragmentary tablet, mentioning an expedition of Nebuchadnezzar to Egypt in his 37th year. See Pinches in the *Trans. of the Soc. of Bib. Arch.*, vii. 2, and Schrader, *Aegypt. Zeitschrift*, 1879, and K. A. T., 2d ed., p. 363 sq.

Brief notices of 2 and 5, may be found in the *Encyc. Brit.*, "Nebuchadnezzar," and in the admirable article on "Babylonia and Assyria," by Dr. Francis Brown, in the *Encyc. Americana*, I. 382.

*For determining the range of events, the inscriptions of the kings that directly followed Nebuchadnezzar are chiefly important because they contain the proper names found in the Bible, and in the Greek historians, thus confirming the general historicity, at least, of these writings. Two inscriptions of Cyrus, however, are more definite. One is a cylinder, mentioning his exploits in general, his ancestry, and his religious policy. See Sir H. Rawlinson, in *Trans. of the Royal Asiatic Society*, N. S. xii. 70 sq., Jan. 1880, and Canon Rawlinson, in the *Contemporary Review* for Jan., 1880. The tablet is a dated narrative. See Pinches, in *Trans. of the Soc. of Bib. Arch.*, vii. 139 sq.

defeated. In July, Gobryas, the general of Cyrus, occupied Babylon without serious opposition; the Greek stories in regard to the taking of the city are partly patched up from events that occurred generations earlier. In the latter part of the year, Cyrus assumed the sovereignty. The book of Daniel says that the new emperor was Darius, the son of Ahasuerus, of the seed of the Medes, and that he was about 62 years old, Dan. 5:31; 9:1; 11:1; 6:28. This Darius is not mentioned in the inscriptions, or in the other ancient writings. To account for him, many hypotheses have been offered. Inasmuch as Ahasuerus is the name used in Ezra 4:6, for Cambyses, it is possible that Darius the son of Ahasuerus is no other than Cyrus the son of Cambyses himself, in which case Dan. 6:29 (28) should be translated "the reign of Darius, even the reign of Cyrus the Persian." But it is not an absurd hypothesis that there may have been a Median sovereign co-regnant with Cyrus, one or the other being subordinate.

536 B. C. 1st year of Cyrus, and 1st year of Darius the Mede. Daniel makes supplication for the holy city, Dan. chap. 9, cf. 11:1. The decree for the return under Zerubbabel, Ezra 1:1.

536 B. C. 3d year of Cyrus, Dan. 10:1, cf. 1:21. A vision of Daniel, Dan. chaps. 10-12.

If anyone will take the trouble to get these dated events, in their order, clearly into his mind, so that he can trace the sequences that obtain among them, he will find himself amply repaid. One needs to do this far more thoroughly than is common, even among scholars, as preliminary to the study of certain especially important problems that belong to the history of this period. The most important of these problems is that of the sacred literature produced within the seventy years. To this period the older traditional view assigns the completing of the books of Kings and Jeremiah, and the books of Lamentations, Ezekiel and Daniel, with some of the psalms; the present opponents of that view dispute the claims of some of these books, and assign to the seventy years the composition of certain other parts of the Bible, notably the opening chapters of Deuteronomy, the closing chapters of the same, the parts of Leviticus which they regard as the oldest, the last twenty-seven chapters of Isaiah, and other portions of the earlier prophetic books. The next paper in this series will consider, in outline, some of the problems thus presented, while the following paper will take up the history of the return under Zerubbabel.

SAMUEL, SAUL, DAVID AND SOLOMON.

(Inductive Bible Studies, Third Series; Copyrighted, 1889.)

Prepared by William R. Harper, Yale University.

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STUDY I.—SAMUEL'S EARLY LIFE; 1: 1-4: 1a.†

- Remarks:** 1. Remember that it is our purpose to gain a clear and comprehensive knowledge of (1) the books (Samuel and a portion of Kings); (2) the period of history which they cover; (3) the literature of that period; (4) the more important topics connected with these books, this history and this literature.
2. There are not many really helpful books to be consulted; ‡ but, whatever else

* For full particulars, address C. Venton Patterson Publishing Co., P. O. Box 1,858, New York City.

† The writer desires here, once for all, to acknowledge his very great indebtedness to the work of Professors Willis J. Beecher and George S. Burroughs, as found in the first series of *Inductive Bible Studies* (O. T. Student, Vol. VII), in the preparation of which they and he were associated.

‡ The student will find helpful information in connection with these studies in Smith's "Bible Dictionary," Boston, *Houghton, Mifflin & Co.*; the Schaff-Herzog "Encyc. of Biblical Knowledge," N. Y., *Funk & Wagnalls*; McClintock & Strong's "Cyclopedia," N. Y., *Harper & Bros.*; Geikie's "Hours with the Bible," N. Y., *James Pott & Co.*; Stanley's "Jewish Church," N. Y., *Chas. Scribner's Sons*; Blaikie's "Bible History," N. Y., *T. Nelson & Sons*; Smith's "O. T. History;" Briggs' "Biblical Study" and "Messianic Prophecy," N. Y., *Chas. Scribner's Sons*; Orelli's "O. T. Prophecy," N. Y., *Scribner & Welford*; Edersheim's "Prophecy and History in relation to the Messiah," N. Y., *A. D. F. Randolph & Co.*

the student may have, he is urged to purchase the two volumes on Samuel by Kirkpatrick in the series of "Cambridge Bible for Schools" (Macmillan & Co.), 90 cents each. These volumes will be used as the basis of the "studies" and will, therefore, be indispensable.*

First Step: General Study.

1. **First reading:** Study (with note-book and pencil in hand) chapters 1:1-4:1 a, and write down, as you go along, the main points of the story, e. g., (1) Samuel's parents; (2) Hannah's prayer and the answer, (3) Samuel's dedication; (4) Hannah's hymn of thanksgiving; (5) the degraded priesthood; (6) Samuel at the tabernacle; (7) message of the man of God; (8) Samuel's call and message to Eli; (9) Samuel established as prophet.
2. **Second reading:** Study again, (1) correcting or improving the work done, (2) indicating in connection with each point the verses belonging to it.
3. **Résumé:** Take up the points or topics one at a time and, *in thought*, associate with each all the details of the narrative which connect themselves with it. If necessary, read the chapters a third time; but do not be satisfied until the entire material is firmly grasped.

Second Step: Word Study.

[In each chapter there are words or expressions which either (1) are obscure or (2) contain an allusion to some outside historical matter, or (3) refer to some ancient custom or institution, or (4) for some particular reason deserve special notice. These words or expressions should be studied. They can only be mentioned here; but in nearly every case an explanation will be found in Kirkpatrick's *Samuel*.†]

1. *Ch. 1:1:* (1) Views as to location of *Ramathaim-Zophim*; (2) how much was included in *Mount Ephraim*? (3) compare the genealogy in 1 Chron. 6:28-28, 33-38, and account for differences; (4) *Ephrathite*.
2. *Ch. 1:2:* (1) polygamy, (a) how regarded in Mosaic law (Deut. 21:15-17), (b) when abolished by Jews, (2) meaning of *Hannah*.
3. *Ch. 1:3:* (1) *yearly* (Ex. 34:23; Deut. 16:16); (2) *Shiloh*, location and history.
4. *Ch. 1:4-8:* (1) *double portion*; (2) *ten sons* (Ruth 4:15).
5. *Ch. 1:9-20:* (1) *Eli* (v. 9), how related to Aaron; (2) *temple* (v. 9), is the word used of the tabernacle? if not, what does its use here imply as to the date of this writing? (3) *vowed a vow* (v. 11), cf. Num. 30; (4) *daughter of Belial*; (5) *Samuel* (v. 20), (a) other persons so named; (b) three explanations of the name.
6. *Ch. 1:21-28:* (1) *wenned* (v. 22), ancient custom; (2) *three bullocks*, cf. Num. 15:8; (3) *ephah*, cf. Num. 15:9; (4) note the variation of the Septuagint on v. 25; (5) *I have lent* (v. 28).
7. *Ch. 2:1-3:* (1) *horn*; (2) *mouth enlarged*; (3) *rock*, force of the figure; (4) *by him actions are weighed*, other translations.
8. *Ch. 2:4-11:* (1) *seven* (v. 5); (2) *pillars of the earth* (v. 8); (3) *put to silence in darkness* (v. 9); (4) *his King* (v. 10), does this indicate a later date?
9. *Ch. 2:12-17:* (1) *priests' custom* (v. 13), (a) cf. Lev. 3:3-5; 7:29-34; (b) the double sin; (2) *men abhorred* (v. 17), cf. margin.
10. *Ch. 2:18-26:* (1) *linen ephod* (v. 18), by whom worn, cf. 22:18; 2 Sam. 6:14; Ex. 28:6-8; (2) *little robe* (v. 19); (3) *women that did service* (v. 22); (4) *because the Lord would slay them* (v. 25).

* The "studies" will follow Kirkpatrick's *Samuel* closely, because (1) it is necessary to have some common basis for work; (2) no better presentation of the material of *Samuel* has yet been made in English.

† Other commentaries are (1) Lange's Commentary on Samuel; (2) the Bible Commentary, Chas. Scribner's Sons; (3) Keil's, Scribner & Welford; (4) the Pulpit Commentary, A. D. F. Randolph.

11. **Ch. 2: 27-36**: (1) *man of God* (v. 27), to whom applied? (2) *sacrifice, offering* (v. 29), distinction between these words; (3) *faithful priest* (v. 35), Zadok or Samuel?
12. **Ch. 3: 1-10**: (1) *precious, open vision* (v. 1); (2) *lamp of God* (v. 2), Ex. 25: 31-37; 27: 20-21; 30: 7, 8; (3) *know the Lord* (v. 7).
13. **Ch. 3: 11-4: 1**: (1) *have spoken* (v. 11), as in 2: 27-36; (2) *iniquity* (v. 13); (3) *purged* (v. 14); (4) the form of the oath in v. 17; (5) *Dan to Beer-sheba* (v. 20); (6) *word of Samuel* (4: 1).

Third Step: Topic Study.

[In the material of every "study" certain "topics" present themselves either directly or indirectly, which deserve a careful examination.]

1. **Lord of Hosts*** (1: 4): (1) First occurrence (I Sam. 1: 3); (2) various forms of the expression; (3) O. T. books in which it is not found; (4) usage of *Hosts* (a) in Ex. 7: 4; (b) Gen. 2: 1; Deut. 4: 19; (c) in Josh. 5: 14; Ps. 148: 2; (5) the meaning of this phrase according to each of these usages; (6) why is the introduction of the term as descriptive of God peculiarly appropriate at this time?
2. **Nazirite vow** (1: 11): (1) The three characteristics of such a vow (cf. Num. 6); (2) for how long taken? (3) various Nazirites spoken of in Scripture; (4) cf. the Rechabites (Jer. 35); (5) the principle underlying all this.
3. **Hannah's song** (2: 1-10)†: (1) Take up the verses of this hymn one by one (a) reading each verse two or three times, and (b) writing upon paper, in the fewest words possible, what seems to you to be its meaning; (2) separate the verses into five sections, viz., 1, 2-3, 4-8, 9, 10, and study the relation of these sections to each other; (3) indicate in *one* word the theme of the hymn; (4) explain (a) the absence of any direct reference to Samuel in a hymn written to celebrate his birth; (b) the reference in v. 10 to a king, many years before the establishment of the monarchy; (c) in what respects this hymn is prophetic, and the fulfilment of this prophetic element; (5) arrange and explain the rhetorical figures of the hymn; (6) make a critical comparison of this hymn with the Magnificat of Luke 1: 46-55 (cf. also Luke 1: 68-79); (7) consider three views as to the origin of the hymn, (a) that in its present form it was uttered by Hannah, inspiration furnishing her not only the thought, but also the particularly beautiful form of expression; (b) that it is wholly the product of a later date, being placed by the compiler in the mouth of Hannah; (c) that for substance it was uttered by Hannah, although the form belongs to a period considerably later than Hannah's time.
4. **The Prophet's Message** (2: 27-36)‡: Consider (1) the condition of things described in 2: 12-26; (2) the contents of the message, including (a) the reminder of special privileges bestowed; (b) the rebuke; (c) the revoking of the former promise; (d) the foretelling of destruction to Eli's house; (e) the promise of a faithful priest; (3) the interpretation which refers this promise to Zadok (I Chr. 6: 8-15); (4) the reasons for supposing Samuel to be meant.
5. **Samuel's Vision and Message** (3: 1-8): Consider (1) Samuel's probable age; (2) the prophets spoken of in the time of Judges (Judges 4: 4; 6: 8); (3) Eli's condition; (4) the time of day or night; (5) the location of Samuel's

* See especially Kirkpatrick's 1 Samuel, p. 235.

† See Briggs' Messianic Prophecy, pp. 123-126.

‡ See Kirkpatrick's 1 Samuel, pp. 62, 63; Briggs' "Messianic Prophecy," chap. v, § 40; Orelli's O. T. Prophecy, pp. 148 seq.

chamber; (6) the repeated call; (7) the message received concerning Eli; (8) the resignation of Eli, cf. that of Aaron (Lev. 10:3), of Job, (Job. 1:21, 2:10, of Hezekiah (Is. 39:8); (9) the character of Eli as seen in this whole transaction.

Fourth Step : Classification.

Material of various kinds, bearing on many different subjects, has presented itself in our study. To be of service, it must be classified, i. e., arranged under separate heads :

1. Look over chapters 1:1-4:1a, and the subjects noted in connection with them, and select certain general classes or heads under which at least the more important matter may be grouped; e. g. (1) names of persons, (2) names of places, (3) important events, (4) important sayings, (5) miraculous events, (6) literary data, (7) chronological data, (8) sacrificial worship, (9) manners and customs, (10) historical allusions.
2. Under each of these heads classify everything which may properly be brought into connection with it.

Fifth Step : Organization.

It now remains to unite into a form as compact as possible the material of our study, with a view to grasping it in its entirety. In this work proceed as follows :

1. Take the main points noted down in the "general study" of the passage, and upon each point prepare a statement which shall embody the gist of the narrative relating to it, e. g.,
 - § 1. Ch. 1:1-8, Elkanah has two wives: Hannah, barren; Peninnah, having children; Hannah is greatly loved by her husband; but her rival wife makes life a burden for her.
 - § 2. Ch. 1:9-20, In her distress she prays, etc., etc. (fill this out for yourself).
 - § 3. Ch. 1:21-28, Samuel, having been weaned, is brought to Eli and dedicated to the service of Jehovah.
 - § 4. Ch. 2:1-11, Hannah sings a song of thanksgiving for the victory which has been granted her by Jehovah.
- §§ 1-4. *Samuel is born in answer to his mother's prayer, and is dedicated to Jehovah in his infancy.*
 - § 5. Ch. 2:12-17, The priests, Eli's sons, are guilty of the worst sins, and bring the priesthood into contempt.
 - § 6. Ch. 2:18-21, Samuel, though a child, ministers before Jehovah, his mother visiting him yearly.
 - § 7. Ch. 2:22-26, Eli expostulates with his sons because of their wickedness, but without effect.
 - § 8. Ch. 2:27-36, A messenger from God announces the doom of his house.
 - § 9. Ch. 3:1-18, Samuel at an early age is called by Jehovah and given a message for Eli; the message is delivered.
 - § 10. Ch. 3:19-4:1a, Samuel grows and is established as a prophet.
- §§ 5-10. *Eli's sons, wicked priests, bring down the vengeance of Jehovah upon themselves and their father; Samuel grows into closer relations with Jehovah, and is established before him.*
2. Select a theme under which the whole narrative may be grouped, e. g. *Samuel's early life*, and without reference to the order of the material in 1:1-4:1a, pre-

pare an outline which will include the whole, e. g. (1) parents, (2) circumstances attending his birth, (3) dedication, (4) surroundings, (5) religious condition of the times, (6) call, (7) establishment.

Sixth Step: Religious Teaching.

[The striking characteristic of the Hebrew narratives is their prophetic character. The primary purpose of the record is, not to relate history, but rather to teach religious truth. It should be our aim to discover in the case of each complete narrative this original purpose. But aside from this we may profitably endeavor to apply to our own times and conditions the underlying principle which our study has disclosed.]

The chief idea of the writer, so far as it appears in this narrative, seems to have been *Yehovah's dealing with Man*: (1) Withholding, for special reasons, from one (Hannah) what he gives to another (Peninnah); (2) granting, after an interval, what had been long and repeatedly prayed for; (3) recalling a promise, which had been made under implied conditions (2:27 seq.), because these conditions had not been fulfilled; (4) punishing, with great severity, those who, granted great privileges, had failed to improve them (2:32 seq.); (5) raising up in times of degeneracy and wickedness, one who, though yet a child, should serve and represent his God; (6) keeping the feet of his holy ones (2:9), while the wicked are put to silence in darkness.

STUDY II.—THE CLOSE OF THE THEOCRACY; 4:1b-7:17.

- Remarks:** 1. The only way to learn *how* to study the Bible is to *study* it, viz., (1) gather facts; (2) generalize upon the basis of these facts; (3) apply the principles thus gained to all future work.
2. "References are given for use not for ornament." Facts can be collected only by studying the passages indicated. The Bible should be kept constantly in hand.
3. Not least among the advantages to be derived from "Inductive Bible Study" is the mental discipline, the habit of thinking, which it necessitates.
4. It cannot too often be repeated that a student errs grievously, who will use the authorized version of the Bible when he may now have a Revised Version vastly superior.

First Step: General Study.

- First reading:** Study with note-book in hand chapters 4:1b-7:17, and write down, as you go along, the main points of the story, e. g., (1) Israel defeated by Philistines and the ark lost; (2) death of Eli's sons, Eli, and Eli's daughter-in-law; (3) the judgment upon the Philistines; (4) the return of the ark; (5) the events connected with its settlement; (6) the repentance and reformation of Israel; (7) the defeat of the Philistines; (8) Samuel's work as judge.
- Second reading:** Study again, (1) correcting or improving the work done; (2) indicating in connection with each point the particular verses belonging to it.
- Résumé:** Take the points one at a time and, *in thought*, associate with each all the details of the narrative which connect themselves with it.

Second Step : Word Study.

[See statement made in connection with Study I.]

1. **Ch. 4: 1-3:** (1) *Israel went out* : explain the abruptness of the transition ; (2) *Eben-ezer*, cf. 1 Sam. 7:12.
2. **Ch. 4: 4-9:** (1) *Sitteth upon the cherubim* (v. 4) ; why this full title? (2) *Hebrews*, (a) why used rather than *Israelites*? (b) compare its use in Ex. 2:7 ; 1 Sam. 13:3 ; (c) the derivation of the word? (3) note the feelings of the Philistines (vs. 7-9). (4) the account in Ps. 78:56-64.
3. **Ch. 4: 19-14:** (1) *Shiloh* (v. 12), how far from the battle? (2) *clothes rent*, etc.; (3) *he said* (v. 14), to whom?
4. **Ch. 4: 19-22:** (1) *daughter-in-law* (v. 19), why is the story of her death recorded? (2) *Ichabod* (v. 21), meaning of the word and its connection with the incident. (3) *glory departed* (v. 21), cf. Ex. 16: 10 ; 40: 34, 35 ; what is denoted by this glory?
5. **v. 1-5:** (1) *Ashdod* (v. 2), what were the other cities of Palestine? (2) *Dagon* (v. 2), significance of the name ; (3) *upon the threshold* (v. 4) ; (4) *was left to him* (v. 4) ; (5) *tread on the threshold*, meaning of this custom ; (6) *unto this day* (v. 5), what do these words imply?
6. **Ch. 5: 6-12:** (1) *smote them with tumors* (v. 6), what other calamity fell upon them? cf. 5: 11 ; 6: 5 ; (2) *unto Gath* (v. 8), why was the ark taken to Gath? (3) *Ebron* (v. 10), where situated?
7. **Ch. 5: 1-9:** (1) *diviners* (v. 2) ; (2) *images of your mice* (v. 5), are these to be taken as amulets, or thank-offerings, or as representations of the calamity sent upon them, given in accordance with a custom now existing in some nations? (3) *Egyptians and Pharaoh* (v. 6), cf. ch. 4: 8, an allusion to the Exodus ; (4) *Beth-shelesh* (v. 9), where situated?
8. **Ch. 6: 10-21:** (1) *reaping the wheat harvest* (v. 13), what time of year ; (2) *burnt offerings, sacrifices* (v. 15), the significance of this ; (3) *the great stone*, cf. margin ; (4) *because they had looked* (v. 19), cf. the Septuagint in margin, and note the different explanation given of the smiting ; (5) *fifty thousand and three score and ten* (v. 19), reasons for supposing this number to be inaccurate ; (6) *this holy God*, cf. Ex. 29: 45, 46 ; Lev. 11: 44, 45 ; purpose of this chastisement ; cf. the judgment upon Uzzah, 2 Sam. 6: 7-9 ; (7) *Kirjath-jearim*, why were the inhabitants of this city sent for?
9. **Ch. 7: 2-6:** (1) *twenty years*, Israel's condition during this period ; what was Samuel doing? (2) *the Asheroth* (v. 3) ; (3) *Mizpah*, cf. Judges 20 and 1 Sam., 10: 17 ; (4) *I will pray for you* (v. 5), cf. other prayers of Samuel, ch. 8: 6 ; 12: 17-19 and 14: 23 ; 15: 11 ; note also Ps. 99: 6, Jer. 15: 1 ; (5) *drew water and poured it out*, of what symbolic? cf. 1: 15 ; Josh. 7: 5 ; Ps. 22: 14 ; 62: 8 ; Lam. 2: 19.
10. **Ch. 7: 7-12:** (1) *Philistines heard*, what is implied as to the duration of the assembly? (2) *sucking lamb*, cf. Lev. 22: 27 ; (3) *great thunder* (v. 10), cf. ch. 2: 10 ; 2 Sam. 22: 14, 15.
11. **Ch. 7: 13-17:** (1) *came no more* (v. 13), cf. 2 Kgs. 6: 23 ; how is this to be understood in the light of 1 Sam. 9: 16 ; 10: 5 ; 13: 3 ; 13: 19 ; 14: 21 ; 17: 1 ; 23: 27? (2) *all the days of his life* (v. 15), in what sense is this true? (3) *Bethel, Gilgal* (v. 16), trace on a map the circuit of Samuel.

Third Step : Topic Study.

1. **Loss of the Ark (4:1-11).** Consider (1) the Philistines,* (a) their origin, country, government ; cf. Amos 9:7 ; Deut. 2:23 ; Josh. 13:2, 3 ; (b) their history, cf. Gen. 21:32 ; 26:1, 14, 18 ; Ex. 13:17 ; Josh. 13:2, 3 ; Judg. 3:3 ; 1 Sam. 4:9 ; 1 Chron. 18:1 ; 1 Kgs. 4:21, 24 ; (2) the reasons which led to the bringing of the ark into the camp, cf. Josh. 6:6, 7 ; 2 Sam. 5:21 ; (3) to how great extent did Israel imitate their neighbors in matters of religion?
2. **Death of Eli's daughter-in-law (4:19-22).** Consider (1) the connection and purpose of this portion of the narrative ; (2) the apparent tautology in vs. 21, 22 ; (3) the name of the child ; (4) the parallel case, Gen. 35:18 ; (5) the significance of the lament over the "glory of Jehovah."
3. **The return of the ark (6:1-18).** Consider (1) the judgments sent upon the Philistines (5:1-12), their nature, etc.; (2) the trespass-offering which was

* Cf. Smith's Bible Dictionary, and Note IV, Kirkpatrick's : Samuel.

- to accompany the ark ; (3) the test to be applied (6:9) ; (4) the action of the Levites upon the arrival of the ark (6:15) ; (5) the striking variation of the Sept. in 6:19, and the reasons assigned in each text for the slaughter ; (6) the difficulties connected with the number slain ; (7) the meaning of the whole transaction.
4. **The Chronology of the Period,*** (1) Note the forty years' oppression by Philistines (Judg. 13-16), and regard it as probable that (2) the first twenty years of this included Samson's judgeship (Judg. 15:20) and the last half of Eli's judgeship ; while (3) the second twenty years of it include the oppression referred to in 1 Sam. 5:1, following Eli's death ; (4) the whole period, therefore, from beginning of Eli's judgeship to beginning of Samuel's would be sixty years (1167 (?) - 1107 (?)).
 5. **The Character of the Material.** Consider (1) the meagre amount of material for so long a period ; (2) the absence of clear chronological indications ; (3) the lack of chronological order, e. g. Judg. 13-16, reaching clear down to 1 Sam. 8:1 ; (4) the abrupt transition (e. g. 4:1b) ; (5) the inadequacy of the divisions into chapters and verses ; and (6) the evident religious element which every part of the narrative breathes forth ; and in view of all this (7) determine whether the chief purpose of the writer or compiler was (a) to present a complete and satisfactory historical account or (b) to select a few important events by means of which to teach practical religious truths.

Fourth Step : Classification.

Go through the material gathered (1) from the "General Study" of 4:1-7:17 ; from the "Word Study" of the same and (3) from the "Topic Study," and classify it under the following heads : (1) names of places ; (2) names of persons ; (3) important events ; (4) important sayings ; (5) miraculous events ; (6) literary data ; (7) chronological data ; (8) objects connected with religious worship ; (9) heathen divinities ; (10) manners and customs ; and (11) historical allusions.

Fifth Step : Organisation.

- i. Prepare, now, in the light of the work done, a condensed statement upon each of the topics indicated under the "General Study."
 - § 1. **Ch. 4 : 1b-10,** The Israelites, in conflict with Philistines, are defeated ; they send for the ark of the covenant, hoping to save themselves ; the Philistines, encouraging each other, again defeat Israel, and capture the ark.
 - § 2. **Ch. 4 : 11-22,** Eli's sons are slain in the battle ; Eli, now an old man, upon hearing the sad news concerning his sons and the ark, falls from his seat and dies ; his daughter-in-law dies in childbirth, after naming the child Ichabod.
 - § 3. **Ch. 5 : 1-12,** The ark in the land of the Philistines brings upon their God Dagon, and themselves, great judgments ; it is moved from one place to another, but calamity follows ; they decide to return it to Israel.
 - § 4. **Ch. 6 : 1-18,** After seven months the ark is returned with certain golden images representing the afflictions which they have suffered ; it is sent upon a new cart drawn by cows whose calves have been left at home. It is received at Beth-shemesh with great rejoicing.

* Cf. Kirkpatrick's 1 Samuel, pp. 24, 70 ; Prof. Beecher's note in the *Old Testament Students*, Vol. VII (Sept. 1887), p. 29, and commentaries in loco.

- § 5. **Ch. 6: 19-7: 1**, The men of Beth-shemesh are smitten for irreverence in connection with the ark ; and it is taken to Kirjath-jearim.
- § 6. **Ch. 7: 2-6**. *After twenty years*, Samuel, now forty-two(?) years of age, begins a work of reformation ; false gods are put away ; the people gather at Mizpah, pour out water before Jehovah, and confess their sins.
- § 7. **Ch. 7: 7-12**, While they are at Mizpah, the Philistines come up against them ; the people are panic-stricken ; Samuel makes sacrifice ; Jehovah thunders forth from heaven and discomfits the Philistines (Ebenezer).
- § 8. **Ch. 7: 13-17**, Samuel now judges Israel (together with his sons), some twenty-eight(?) years (1107-1079(?) B. C.), making a circuit of Bethel, Gilgal, Mizpah, with headquarters at Ramah.
2. Notice that all this material may be grouped under two heads : (1) the period of disaster, including §§ 1-5, chap. 4: 1-7: 1 ; (2) the period of Samuel's work as judge, §§ 6-8, chap. 7: 2-17.
 3. Prepare a still more condensed statement covering each of these periods.
 4. Now connect these periods with that of the preceding study, and show the mutual relation existing between them.

Sixth Step: Religious Teaching.

The events under consideration were intended to teach several distinct but closely related truths concerning *Israel's God, the true God* : (1) His "ark" may be present, while he himself is absent,—a rebuke to that superstition which builds faith on externals ; (2) His word, however terrible, will be fulfilled,—the wicked must suffer for their sins ; (3) His power is not limited to the country of his chosen people,—he can inflict judgment upon men of whatever nation and upon their gods ; (4) His symbols and institutions are to be regarded with respect and awe,—he will brook no irreverence (6: 19-7: 1) ; (5) His people, if they will but love and serve him, shall receive divine assistance in every time of trouble.

STUDY III.—SAUL APPOINTED, ELECTED, AND ESTABLISHED ; 8-11.

Remarks : 1. It is of more importance to master the *facts* and *ideas* of the Biblical statements than the words.

2. One must discriminate between primary and subordinate facts. The more prominent should be fastened firmly in mind, the others grouped about them.
3. Use commentaries ; do not misuse them, and, further, do not let the reading or study of them be substituted for the study of the Bible itself.

First Step: General Study.

1. **First Reading :** Study (with note-book in hand) chapters 8-11 and write down, as you go along, the main points of the story, e. g., (1) the conduct of Samuel's sons and the trouble that grew out of it ; (2) Jehovah's reply to the request of the people ; (3) the people's attitude ; (4) Saul's search for the asses ; (5) his meeting with Samuel ; (6) his anointing and the promise of the signs ; (7) the signs fulfilled ; (8) Saul chosen king by lot and installed ; (9) Saul defeats the Ammonites and is confirmed as king.
2. **Second Reading :** Study again (1) correcting or improving the work done, (2) indicating in connection with each point the particular verses belonging to it.

3. **Résumé:** Take up the topics one at a time, and *in thought* associate with each all the details of the narrative which connect themselves with it.

Second Step: Word-Study.

1. **Ch. 8: 1-5:** (1) *Was old* (v. 1), how many years since the battle of Ebenezer? (2) *Elders* (v. 4), holding what authority?
2. **Ch. 8: 6-11:** (1) *displeased* (v. 6), why? (2) with *vs. 11-18*, cf. 2 Sam. 15: 1; 1 Kgs. 1: 5; 5: 13-18; 12: 4; 21: 7; 2 Kgs. 1: 9; (3) *manner* (v. 11); (4) *run before his chariots* (v. 11), cf. 2 Sam. 15: 1; 1 Kgs. 1: 5.
3. **Ch. 9: 1, 2:** *mighty man of valour* (v. 1), cf. 16: 18, Ruth 2: 1; (2) *Saul* (v. 2), find other persons bearing this name, cf. Gen. 36: 37; 46: 10; 1 Chron. 6: 24; Acts 7: 58, etc.
4. **Ch. 9: 3-10:** (1) *asses* (v. 3), use in the east; (2) *concerning our journey* (v. 6); (3) *a present* (v. 7), cf. 1 Kgs. 14: 3; 2 Kgs. 5: 15-17; 8: 8, 9; (4) *fourth part of a shekel of silver* (v. 8); (5) *seer* (v. 9); (6) *prophet* (v. 9).
5. **Ch. 9: 11-14:** (1) *to draw water* (v. 11), cf. Gen. 24: 15; 29: 9-11; Ex. 2: 16; (2) *high place* (v. 12); (3) *bless* (v. 13), cf. Luke 9: 16 with John 6: 11.
6. **Ch. 9: 15-24:** (1) *all that is in thine heart* (v. 19); (2) *smallest* (v. 21), cf. Num. 1: 37; Jud. 20: 46; (3) *that which is left* (v. 24); condition of the text.
7. **Ch. 9: 24-10: 8:** (1) *communed* (v. 25); (2) *kissed him* (10: 1), cf. Ps. 2: 12; (3) *anointed thee* (10: 1), significance of the rite? who were anointed? (4) *company of prophets* (v. 5); (5) *prophesying* (v. 5), meaning here; (6) *before me to Gilgal* (10: 8), cf. 13: 8, 9.
8. **Ch. 10: 9-16:** (1) *another heart* (v. 9); (2) *is Saul also among the prophets?* (10: 12); (3) *he told him not* (10: 16), why?
9. **Ch. 10: 17-27:** (1) *called the people together* (v. 17), the national assembly; (2) *rejected your God* (v. 19), cf. 8: 6; (3) *was taken* (v. 20), by what means? (4) *the stuff* (v. 22); (5) *manner of the kingdom* (v. 25); (6) *a book* (v. 25), cf. Ex. 17: 14; 24: 7; Deut. 28: 61; Josh. 24: 26; (7) *sons of Belial* (v. 27).
10. **Ch. 11: 1-11:** (1) *Ammonite* (11: 1); residence, history; (2) *Jabesh Gilead* (v. 1); (3) *wroft* (v. 4); (4) *spirit of God came upon* (v. 6); (5) *and sent them* (v. 7), cf. other symbolical acts, Jud. 19: 29; 1 Kgs. 11: 30; 22: 11; 2 Kgs. 13: 18; (6) *morning watch* (v. 11); (7) *were scattered* (v. 11), cf. the later attitude of Jabesh Gilead toward Saul (31: 11-14; 2 Sam. 2: 8-11).
11. **Ch. 11: 19-15:** (1) *put to death* (v. 13), with this policy of reconciliation, cf. 10: 27; 2 Sam. 19: 22; (2) *Gilgal* (v. 14), why was this place chosen? cf. Josh. 5: 2, 10; 1 Sam. 10: 8; 13: 4, 7; (3) *made Saul king* (v. 15), cf. the previous anointing and election.

Third Step: Topic Study.

1. **Elders (8: 4):*** Consider (1) the position of elders or heads of families in a patriarchal form of government; (2) the existence of the body before the exodus (Ex. 3: 16); (3) the appointment of the seventy elders (Num. 11: 16, 24, 25); (4) the difference between (a) elders of cities (Josh. 20: 4; 1 Sam. 16: 4; Ruth 4: 2); (b) elders of tribes (Judg. 11: 5; 1 Sam. 30: 26); (c) elders of Israel (1 Sam. 4: 3; Jud. 21: 16); (5) the continuation of the office (1 Kgs. 20: 7, 8; 21: 11); (6) its revival after the captivity, Ezra 10: 14; (7) the "Elders" as an element in the Sanhedrin.
2. **Anointing (10: 7):** Consider (1) the meaning attached to the rite, (a) consecration; (b) gift of the spirit (10: 9, 10; 16: 13); (c) indicating the inviolability of the person (26: 9; 2 Sam. 1: 14); (2) who were anointed, (a) priests (Ex. 40: 15; Lev. 8: 12); (b) kings (16: 3; 2 Sam. 2: 4; 5: 3; 1 Kgs. 1: 39); (c) prophets (1 Kgs. 19: 16); (3) the connection of all this with the name and office of the *Messiah*.
3. **The Lot; Urim and Thummim (10: 17):** Consider (1) the use of the lot in scripture, e. g., (a) Jud. 20: 9, 10; (b) Josh. 18: 10, cf. Joel 3: 3; (c) Josh. 7: 14; 1 Sam. 14: 42; (d) 1 Chron. 24: 5; Luke 1: 9; (e) Lev. 16: 8, 10; (f) Prov. 18: 18; (2) the appropriateness of a similar use of the lot in mod-

* See Kirkpatrick's 1 Samuel, p. 94.

- ern times ; (3) the Urim and Thummim, (a) what were they ? (b) meaning of these words ; (c) the purpose of their use, cf. 22 : 10 ; 23 : 9 ; 28 : 6 ; 30 : 7 ; Ex. 28 : 30 ; Num. 27 : 21 ; Jud. 1 : 1 ; 20 : 18 ; (d) their only mention after entrance to Canaan (1 Sam. 28 : 6), cf. Ez. 2 : 63 ; Neh. 7 : 65 ; (e) their probable Egyptian origin ; (f) the method of their use, whether to be gazed upon, to be used in lot, or to serve by their presence as a means of assurance that the priest should have divine illumination.
4. **The significance of the change of government:*** Consider (1) the partial, progressive and preparatory character of the O. T. dispensation, the preparation, including (a) the training of a nation, (b) the development of the idea of deliverance, (c) the progressive revelation of God ; (2) the history of this training under the theocracy (up to this time), the monarchy (to the captivity), the hierarchy (after the captivity), and the relation of the monarchy to the theocracy ; (3) the particular Messianic ideas which characterize this period in comparison with those of the Mosaic period ; (4) the new idea of God revealed in connection with (a) the building of the temple ; (b) the establishment of the prophetic order ; (c) the "deepening of the consciousness of the individual's personal relation to God."
5. **Saul's election** (chaps. 9-11) : Consider (1) the conditions of Israel at this time, politically, morally, religiously ; (2) the circumstances leading to the request for a king ; (3) the displeasure of Samuel and Jehovah at the request in view of the Deuteronomic law providing for a king ; (4) the three-fold appointment, (a) the choice by God through Samuel ; (b) the selection by the people ; (c) the exhibition of his fitness to be king and his confirmation ; (5) the view which treats this three-fold representation as three different traditional accounts of the same event ; (6) the ideal character of the representation, viz., the king, one whom God must appoint, whom the people must choose, who must show himself fit for the position.

Fourth Step : Classification.

Follow the directions given in the previous studies and classify the details of the material according to the general heads there given, with the addition of any which may be necessary.

Fifth Step : Organization.

1. Prepare, now, in the light of all the work thus far accomplished a condensed statement upon each of the following topics :—
- § 1. **Ch. 8 : 1-22.** How the people came to desire a king ; the circumstances connected with the request.
- § 2. **Ch. 9 : 1-10 : 16.** How Samuel comes to choose Saul ; the circumstances connected with his anointing.
- § 3. **Ch. 10 : 17-27.** How Saul is chosen by the people ; the circumstances attending his installation.
- § 4. **Ch. 11 : 1-15.** How Saul comes into possession of the throne ; the circumstances which lead to his confirmation.
2. Under some such theme as *The selection and appointment of the first king*, connect all these details in a manner which will embody the results of your previous work.

* This is a brief outline of chapter iv of the introduction of Kirkpatrick's : Samuel.

Sixth Step: Religious Teaching.

May we not understand that, whatever else may have been intended to be taught by these events and their narration, first of all was the thought, *God and Government*: (1) A form of government, suited to a people in one period of their history, is found inadequate for the accomplishment of the great work assigned them by God, in another period; (2) change, improvement, progress, in forms and methods of government, are a part of the divine plan, but the immediate events leading to the change, and the spirit with which it is proposed, may well merit the divine rebuke; (3) he whom God would have govern, must be, first of all, God-appointed; (4) he must also be the choice of those whom he is to govern; (5) he must still further be one capable and fitted for the work he is called to do.

STUDY IV.—SAUL'S REIGN TILL HIS REJECTION; 12-15.

- Remarks:** 1. Let us note the two principal features of the method we are pursuing: (1) study of the material in its *variety*, including (a) the general facts, (b) the important words and phrases, (c) the leading topics and (d) a classification of this various matter; (2) "a rising from the variety, through induction, to grasp the unity, and so (a) the organization of the variety into a unity, and (b) the application of this result."
2. There is only one method of obtaining a knowledge of Biblical geography, viz., by studying the geography in connection with historical personages and historical movements; by studying the text with a map in hand.

First Step: General Study.

- 1. First Reading:** Study (with note-book in hand) chapters 12-15 and write down as you go along the main points of the story.
- 2. Second Reading:** Study them again (1), correcting or improving the work done; (2) indicating in connection with each point the particular verses belonging to it.
- 3. Résumé:** Take up the "main points," one at a time, and *in thought* associate with each all the details of the narrative which connect themselves with it.

Second Step: Word Study.

- 1. Ch. 12: 1-6:** (1) *have hearkened* (v. 1), cf. 8: 7, 9, 22; (2) explain the mention of his *old age and sons* in v. 2; (3) *before his anointed* (v. 3); (4) *ox, ass* (v. 3), why are these animals chosen? (5) *to blind*, cf. margin.
- 2. Ch. 12: 7-12:** (1) *that I may plead* (v. 7), note the change in the relation of the parties; (2) *sold* (v. 9), cf. Jud. 2: 14; 3: 8; Ps. 44: 12; (3) *Hazor*, cf. Jud. 4, 5; (4) *Philistines*, cf. Jud. 3: 31; 10: 7, etc.; (5) *Moabites*, cf. Jud. 3: 12-30; (6) *Bedan* (v. 11); (7) *Samuel*, how explain the speaker's mention of himself? (8) *Nahash . . . came* (v. 12), cf. the fact that the request for a king preceded the invasion of Nahash (ch. 11).
- 3. Ch. 12: 13-25:** (1) *thunder and rain* (v. 17), cf. Prov. 26: 1; (2) *for his great name's sake* (v. 22); (3) *to make you his people*, cf. Deut. 7: 6-11.
- 4. Ch. 13: 1-7:** (1) *was [thirty] years old* (v. 1), the difficulties of the text; (2) *Jonathan* (v. 2) (a) meaning; (b) how could Jonathan be a warrior, if his father was only thirty years? (3) *Michmash, Gibeah* (v. 2), relative position; (4) *blew trumpet* (v. 3); (5) *thirty thousand chariots* (v. 5); (6) *sand of the sea shore* (v. 5), cf. Gen. 22: 17; 41: 49; Josh. 11: 4, etc.
- 5. Ch. 13: 8-14:** (1) *set time* (v. 8), cf. 10: 8; (2) *offered the burnt offering* (v. 9); (3) *foolishly* (v. 13), in what respect? (4) *after his own heart* (v. 14) cf. Acts 13: 22.
- 6. Ch. 13: 15-23:** (1) *Gibeah*, (v. 16) cf. the former position, 13: 2, 3; (2) *three companies* (v. 17), study the various routes; (3) *no smith* (v. 19); (4) the difficulty of the text in vs 20, 21.

7. **Ch. 14: 1-15**: (1) the geographical situation in vs. 1, 2; (2) the mention of *Abiah* in v. 3; (3) *wearing an ephod* (v. 3); (4) *Bozes, Senek* (v. 4); (5) *these uncircumcised* (v. 6); (6) *no restraint* (v. 6), cf. 17: 46, 47; Jud. 7: 4, 7; 2 Chron. 14: 11; (7) *half a furrow's length* (v. 14); (8) *in the camp, in the field* (v. 15); (9) *earth quaked* (v. 15).
8. **Ch. 14: 16-23**: (1) *number* (v. 17); (2) *ask of God* (v. 18), cf. margin and the reasons for adopting it; (3) *withdraw thine hand* (v. 19); (4) *Beth-aven* (v. 23).
9. **Ch. 14: 24-35**: (1) *caused to swear* (v. 24), the evil results of this oath; (2) *enlightened* (v. 27); (3) *eat with blood* (v. 32), cf. Gen. 9: 4; Lev. 17: 10-14.
10. **Ch. 14: 36-52**: (1) *draw near hither* (v. 36); (2) *this sin* (v. 38); (3) *shew the right* (v. 41), cf. margin; (4) *Saul said* (v. 42), cf. the fuller text of the Sept.; (5) *lo, I must die*, (v. 43), though having committed so small an offense; better, *here I am, I will die*; (6) *not one hair* (v. 45) cf. 2 Sam. 14: 11; 1 Kings 1: 52; Matt. 10: 30, etc.; (7) *now when Saul* (v. 47), connection with preceding narrative.
11. **Ch. 15: 1-9**: (1) *which Amalek did to Israel* (v. 2), cf. Ex. 17: 8; Num. 14: 45; Jud. 3: 13; 6: 3; also Ex. 17: 16; Num. 24: 20; Deut. 25: 17-19; (2) *utterly destroy* (v. 3); (3) *Kenites* (v. 6); (4) *spared Agag* (v. 9), why?
12. **Ch. 15: 10-23**: (1) *It repenteth me* (v. 11); (2) *cried unto the Lord* (v. 11), cf. Ex. 32: 11-13; Luke 6: 12; (3) *monument* (v. 12); *blessed be thou of the Lord* (v. 13); (5) *little in their own sight* (v. 17), cf. 9: 21; (6) vs. 22, 23, note the poetical form of these verses.
13. **Ch. 15: 24-35**: (1) *I have sinned* (v. 24), uttered in what spirit? (2) *skirt of his mantle* (v. 27); (3) *the Strength of Israel* (v. 29); (4) *will not lie nor repent* (v. 29), cf. with v. 11; (5) *delicately* (v. 32).

Third Step: Topic Study.

1. **Samuel's farewell address** (ch. 12): (1) Take up the address by paragraphs (vs. 1-3; 4, 5; 6-12; 13-18; 19-23; 24, 25), (a) reading each paragraph two or three times, and (b) writing upon paper, in the fewest words possible the essential thought; (2) note the two-fold trial which is conducted, cf. vs. 3 and 7; (3) observe the importance of v. 22 and compare with Deut. 7: 6-11; Ex. 32: 12; Num. 14: 13, etc.; (4) condense the whole into a brief statement which will practically cover the material; (5) find a theme which will be a suitable heading for the chapter.
2. **Saul's sins**: Study (1) the circumstances relative to 13: 8-14, and point out the real sin, noting all that was involved in it, and considering (a) whether Saul himself performed the sacrifice, (b) the relation of Israel's king to the prophets (superior, coördinate, or subordinate); (2) the circumstances related in ch. 15, noting (a) the direct disobedience, (b) his double excuse, (c) his persistence in his innocence, (d) his formal confession, (e) the real ground of the confession; (3) the change for the worse in Saul's character between these two events.
3. **Saul's wars and family**: (1) Consider whether the contest referred to in 13: 3, 4, etc., took place soon after he came to the throne, or in the second period of his reign, the first ten or fifteen years being passed over in silence; (2) study his wars against (a) Moab (14: 47), (b) Ammon (ch. 11), (c) Edom (14: 47); (d) Zobah (14: 47); (2) Philistines (throughout the book); (3) why is no account given of those against Moab, Edom and Zobah; (4) the names of Saul's sons and daughters, the captain of his host.
4. **Samuel's conception of religion** (15: 22, 23): (1) Put this prophecy into poetic form; (2) indicate the character of the parallelisms, e. g., synonymous, synthetic, antithetic; (3) reduce the passage to a simple prose statement; (4) is there any allusion to Saul's special work in rooting out witchcraft; (5) compare for this idea Amos 5: 21-24; Hos. 6: 6; (6) trace the same thought in Micah, Isaiah (e. g., 1: 11-16), Jeremiah; (7) study the relation of this prophecy to all prophecy; (8) contrast with it the conception of Saul.

5. **Different readings** : (1) Examine the marginal readings on 13 : 1 ; 14 : 18 ; (2) examine the other readings referred to in Kirkpatrick's 1 Samuel, on 13 : 15 ; 14 : 7, 14, 16, 24, 41, 42, etc. ; (3) consider what is involved in the fact that we have two texts, which in many minor points at least, show different readings.

Fourth Step : Classification.

Go through the material gathered from the various sources and classify it under the following heads : (1) names of places ; (2) names of persons ; (3) important events ; (4) miraculous events ; (5) important sayings ; (6) literary data ; (7) chronological data ; (8) worship ; (9) manners and customs, and (10) historical allusions.

Fifth Step : Organisation.

1. Prepare, now, in the light of all the work thus far accomplished a condensed treatment of the following topics :

- § 1. **Ch. 12 : 1-25.** Samuel's farewell address in which he (1) declares his official integrity ; (2) indicates the ingratitude and faithlessness of the people to Jehovah and (3) warns, encourages and again *warns* them in reference to the future.
- § 2. **Chaps. 13 : 1-14 : 46.** (1) After ten or fifteen years, a standing army is organized and Israel revolts from the Philistines, who then come up in countless numbers for war ; (2) Saul, in distress, acts independently of Samuel and is severely rebuked ; (3) Samuel leaves him and the Philistines spoil Israel ; the Israelites are disarmed, only Saul and Jonathan having swords ; (4) Jonathan and his armor-bearer make an independent attack and slay a large number ; (5) inspired by his success Saul and those with him assemble hastily for battle ; they conquer, and now recreant Israelites take sides with their own people ; (6) Saul rashly adjures the people not to taste food ; Jonathan, not present at the time, takes a little honey and is refreshed in the midst of the pursuit ; (7) so hungry do the people become that they fly upon the spoil and eat the flesh with the blood, for which Saul rebukes them ; (8) having made inquiry of Jehovah and gained no reply, Saul perceives that a sin has been committed ; lot is cast and falls upon Jonathan, who stands ready to die, but is saved by the people.
- § 3. **Ch. 14 : 46-52.** Saul has now fought with Moab, Ammon, Edom, Zobah and the Philistines ; he has three sons and two daughters and the captain of his army is Abner his cousin.
- § 4. **Ch. 15 : 1-35.** (1) Saul is commanded to blot out of existence the nation of Amalek because of injury done Israel in the past ; he makes war, conquers, but returns with the king of Amalek and much spoil ; (2) Samuel meets and rebukes him ; Saul denies his sin, persists in his obstinacy, but finally confesses in order to avoid scandal ; the kingdom is rent from his hands ; (3) Samuel himself executes King Agag, and leaves Saul, never to see him again.
2. It will be difficult to combine this material ; still it may be done with some degree of satisfaction under the head : *Events of Saul's reign, till his rejection.*

Sixth Step : Religious Teaching.

Nowhere is there more clearly taught the cardinal idea of all prophecy than in the events and utterances of this portion of Scripture, *Obedience to the command of God*: (1) A nation's past sufferings and misfortunes may be attributed to a failure to serve and obey Jehovah (12: 9); (2) a nation's future prosperity will be determined by this thing, viz., whether it obeys or disobeys the commands of God (12: 24, 25); (3) a ruler who acts knowingly in opposition to the divine will, deserves and receives the reprimand of God; (4) the ruler, or individual, who disobeys the divine injunction, and endeavors by pretext to justify the disobedience, making confession only to save appearances, is one whom God and God's representatives will surely reject (ch. 15); (5) "to obey is better than sacrifice, and to hearken than the fat of rams" (15: 22); (6) "rebellion is as the sin of witchcraft, and stubbornness is as idolatry and teraphim" (15: 23).

THE EPISTLE TO PHILEMON AS A SUBJECT FOR EXPOSITORY PREACHING.

1. **Preliminary Statement.**—An important yet difficult problem in expository preaching is the treatment of an entire book of the Bible. It is here that the best results ought to be attained. Simply and clearly to draw out and apply the contents of so large and yet so closely connected a portion of Scripture as a single book, affords the finest opportunity to the expositor. Yet the way is not clear of difficulties, quite formidable ones, which also are not always anticipated. A discussion of the method in such a task, with suggestions which it is hoped may prove helpful, will be entered upon at this time. The Epistle to Philemon, one of the shortest and simplest of these books, will be considered.

2. **A Practical Example.**—The sermon of Dr. Maclaren, a master of the art of preaching, on Philemon, will be taken as a basis for study and criticism.* To accomplish the best results, the reader should have this book and study it carefully in connection with the epistle itself in the English Bible. In the space at our command only brief hints can be given to serve as a guide to further thought and investigation.

3. **The Method and Contents of Maclaren's Exposition.**—The material is treated in six discourses. These take up the following portions of the epistle: (1) vs. 1-3; (2) vs. 4-7; (3) vs. 8-11; (4) vs. 12-14; (5) vs. 15-19; (6) vs. 20-25. The topics into which the discussion of this material is divided may be thus summarized:

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|---|---|
| <ol style="list-style-type: none"> 1. General remarks about the epistle and its significance. 2. The writer and the persons addressed, vs. 1, 2. 3. The apostolic salutation, v. 3. 4. The character of Philemon, vs. 4, 5. | <ol style="list-style-type: none"> 5. The prayer for him, v. 6. 6. The apostle's joy in his character, v. 7. 7. Love beseeching, v. 8. 8. The appeal of love, v. 9. 9. Approach to the subject matter, vs. 10, 11. 10. The fugitive slave returned, v. 12a. |
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* The exposition here referred to is in the volume, *Colossians and Philemon*, by Alexander Maclaren, D.D., in the series of expository works, called *The Expositor's Bible*, published by A. C. Armstrong & Son, New York. Many of the books of this series are valuable to every student of expository preaching.

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| 11. Paul identifies himself with Onesimus, v. 12.
12. His purpose which was laid aside, v. 13.
13. His decision, v. 14.
14. The divine purpose in the slave's flight, vs. 15, 16.
15. The definite request, v. 17. | 16. Love assuming the slave's debt, v. 18.
17. Reminder of a greater debt, v. 19.
18. The request in its final form, v. 20.
19. Love confidently commanding love, v. 21.
20. Love hoping for reunion, v. 22.
21. The parting greetings, vs. 23-25. |
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These twenty-one topics are each treated at more or less length. For example, an analysis of the discussion of topic 10—the fugitive slave returned—reveals the following course of thought: Paul sends the fugitive back to slavery and he returns. But the Gospel does not sanction slavery. Its principles, the love of God for all men, universal offer of redemption, individual responsibility, cut it up by the roots. This is proved by the course of history, though the New Testament never directly condemns slavery. The apostle may not have expected that slavery would cease. The attitude of Christianity toward it is the same as toward all unchristian institutions. By slow progress it overcomes them. The Christian should patiently but positively help on all social progress and seek thus to bring in the fullness of the kingdom of God.

4. **The Principal Features of this Treatment.**—From a study of the whole discussion of Dr. Maclaren, it will be seen (1) that the Scripture is taken up verse by verse in the order in which it stands upon the page; (2) that the connection of thought and the meaning of each passage is simply but plainly stated; (3) that, the teaching of each verse being ascertained, it is applied to the Christian life and thought, social and individual, of the present day; (4) that this application is made more pointed and forcible by the frequent use of illustrations and analogies drawn from present life and thought.

5. **Criticisms of the Treatment.**—These features, just mentioned, are worthy of careful consideration by expository preachers. But it is not to be supposed that the end of the matter is reached when this method of work is adopted. On the contrary, there are some serious defects here which also enter into the secret of much of the failure that is experienced by others who attempt expository preaching. Briefly stated they are these: (1) In the careful and exhaustive discussion of details the unity of the whole epistle is obscured if not lost; even the thought presumably contained in each section is overlaid by the elaboration of the thoughts in the verses which compose it; no definite conception of a single, simple, controlling idea in the book is impressed upon the mind; a series of verses is expounded, a book is not expounded. (2) In many instances a passage is discussed, but not opened; talked about but not explained. Much is well said concerning the verse, but that is not exposition; what is really said in that verse is not emphasized. (3) In more than one case an application of a passage is made when the thought applied is very indirectly if indeed at all found in the passage itself. Dr. Maclaren is very successful in this kind of remark and suggestion, but it is inference and not exposition. It affords a fine field for the exercise of his marvelous power of practical teaching and for the pouring forth of his abundant stores of learning and imaginative material. But it is a dangerous liberty for less gifted and self-restrained men than he. The passage itself, if it is lacking in material for application, should not be forced to supply or suggest it. (4) Too much material is given. The six discourses might be well compressed into one-half that number. All theology can probably be found in any book of the Bible, but each book need not be forced to yield it. An index made of subjects considered at more or less length in these expositions would be surprisingly long and full. To be sure the attempt is not made to compel the verses to yield all this

material, but still it is there by inference or analogy, greatly weakening the real purpose which it is presumed that the writer had—to tell what message the book has for men and women to-day.

5. **Conclusion.**—It may be thought that this discussion and criticism of Dr. MacLaren's expositions should be followed by some positive and practical suggestions. But this work may be left to the earnest and faithful student of expository preaching. It will not be difficult to estimate the force and bearing of these criticisms. Their outcome should be the raising of questions like these—What is the best method of making an exposition of the Epistle to Philemon? What is the true method of discussing an entire book of the Bible in an expository sermon? More detailed and definite remarks presenting this fruitful subject in other aspects will be presented later.

"YALE RATIONALISM."

One cannot think that Dr. Mendenhall, in *The Christian Advocate* of June 6th, intended to do anyone an injustice. That, however, injustice has been done will appear, I am quite confident, from the following brief statements which I beg to make. I shall refer only to questions raised in that article concerning opinions expressed in the journals of which I am editor.

1. *The citations and quotations made.*—In all some twenty or more cases are cited, from the two journals, which seem to indicate a "rationalistic" (used here in the bad sense) spirit and tendency. Of these three are found in editorials, eight in editorial reviews of books or articles, about twelve in articles by contributors.

(a) So far as concerns the editorials (1) the "higher criticism" was defended; but it was a higher criticism which included the work of such critics as Green and Bissell, not "destructive" criticism; the difference, though ignored by some of our religious editors, is world-wide. (2) Who will deny that it is a mistake to treat as miraculous and supernatural, what, from the very face of the narrative, may be explained in a natural way? (3) It was the magnifying of the divine element to such an extent as to lead to an utter ignoring of the human element that was counted an error.

(b) In the case of reviews, it is only fair to say (1) that the book known as *The Inspired Word* was criticized not because it defended the "plenary inspiration of the Scriptures" (the statement to this effect, as well as some others, being really a misrepresentation), but because it contained certain papers (one in particular, which argued the divine inspiration of the Hebrew vowel-points) which by those who maintain plenary inspiration are regarded as absurdly unscientific and unreliable. (2) Certainly one ought not to be taken too severely to task for saying that an article published in the *Reformed Quarterly Review*, that most staid and careful of all Reviews, "was worthy of careful consideration." (3) One may speak of Genesis as a compilation, as was done in the notice of Deane's *Abraham*, without thereby departing from the views of even the most conservative, for Genesis, though Mosaic, is a compilation; (4) The words "the very boldness and progressiveness of the later criticism lay it open to assault" were intended to criticize the later criticism, rather than anything else; (5) Surely the commendation of Wellhausen's *History of Israel* only to "such as were well established in the faith" was a warning to those who were not well established to let it alone. In

every case, the statements criticized by Dr. Mendenhall, if read in the context, and not twisted to mean something which was not intended by the writer, will be found to be consistent with even the most rigid views of inspiration.

(c) Of the contributed articles with which fault is found, the first is by Mr. (not Prof.) Chancellor, of Amherst College, written under the supervision of Prof. Burroughs, the college pastor, edited and forwarded by him for publication. Another is by Mr. (not Dr.) Reynolds, formerly of New Haven, now sent as Special Secretary of the Y. M. C. A. to France, one of the foremost College Christian workers in New England; his article was merely the presentation of Piepenbring's views, and indicated most clearly, as the quotation shows, the estimate placed upon those views, viz., that they were those of a "skeptical rationalist." A third was by Professor Charles Rufus Brown, Ph.D., of Newton Theological Institution, the oldest and best known of Baptist theological seminaries, in which he mildly characterizes a work on Inspiration as unsatisfactory in that it does not seem to cover all the facts. A fourth by Professor Stevens of Yale Divinity School was one of three, in which three views of the relation of the New Testament to the Old were considered; and the article by Rev. E. Atkinson on the religious ideas of Amos was ably criticized by a New York clergyman in the succeeding number of the *STUDENT* and the criticism published as an editorial. The article by Professor McCurdy, if intelligently read, can be found to contain nothing with which anyone could disagree.

(d) Concerning the material cited from *Hebraica*, it should be noted (1) that the first and second citations, were sentences occurring in book-reviews (by Professor Henry P. Smith, Lane Seminary, Cincinnati), quoted from the author of the book in order to show *his* positions and not those of the writer of the review; (2) that the only remaining matter cited from *Hebraica* had to do with the "Pentateuchal Discussion" which was undertaken by Professor Green and myself for the single purpose of getting the points at issue before the ministers who were able to make use of Hebrew, in such a manner as to enable them to decide the question for themselves. In this discussion, as Dr. Mendenhall kindly suggests, I have undertaken simply to be the spokesman of the analysts. Space will not permit an enlargement of this point.

2. If it were possible, page after page of editorial matter might be quoted from every one of the eight volumes of the *STUDENT* in which the spirit indicated is at the farthest remove from that of destructive rationalism. In ninety issues (of *STUDENT* and *Hebraica*) nearly 4000 pages, it has been possible by close examination and by wresting the meaning to find twenty or so points for criticism. In the search for matter, did Dr. Mendenhall see the following (Vol. II, p. 281), in reference to the results of what he calls "higher criticism": "There is no external evidence for it (the results), while it may be said emphatically that there is external evidence against it. . . . 'Internal criticism is proverbially unreliable when without all external corroboration.'" He might have read in Vol. IV, pp. 36, 37, an editorial on "The minute accuracy of the Old Testament"; and another (pp. 134, 135) on "Questions of Criticism; how and by whom shall they be settled," to which, I am sure, he could not have taken exception; and besides these, many more.

3. The whole question is one of editorial policy, not of editorial opinion. The policy announced in the first number of the journal has been rigidly followed. It has been published on every title page that contributors alone are responsible for their utterances. Nor has the policy been different from that pursued by the editor of the *Methodist Review*, who will remember that within six months he has

requested of the editor of the STUDENT an article on the Higher Criticism, a request accompanied by the statement that he was not particular about having the old views presented, or words to that effect. *The Christian Advocate* itself is surely reprehensible for publishing (p. 361) on the page following Dr. Mendenhall's article so warm and commendatory a notice of Prof. Cheyne and his recent work on *Jeremiah*, a book which contains ten times as much "rationalism" (from Dr. Mendenhall's point of view) as can be found in the 4000 pages of the STUDENT and *Hebraica*. It was a work of this same author, "Hallowing of Criticism" advocating Biblical criticism, which Dr. Mendenhall condemns in his article. Shall the editor of a scientific journal (not a Sunday-school magazine) limit the contents of his journal to what he himself supposes to be absolutely true? Shall he allow no opportunity for discussion, or for the presentation of the views of others? What shall we say of institutions, such as Newton, Toronto, Amherst, Lane, and others, in which professors teach the publication of whose articles makes the place of the publication the "chief headquarters of American Rationalism?"

4. In conclusion, may he, with all modesty, suggest that the charge of rationalism (in the sense used), the charge of making "the most astounding attacks, sometimes in disguised forms, but usually as brazen as they are dangerous," all this dating, as is asserted, from 1883 (see p. 360, of *The Christian Advocate*, at foot of first column), is hardly borne out in view of all the facts in the case. These "astounding and brazen attacks" are not to be found in the journals, as has been shown. Where have they been made? In one of the forty sessions of the summer schools in which the writer has taught during the past eight years? In the lessons given by correspondence, which have been taken by more than a thousand ministers and teachers? In the Sunday School Studies written for the *Baptist Teacher*? In the Inductive Bible Studies prepared for *The Golden Rule*? In the Bible lectures given at Mr. Moody's School at Northfield, or at Vassar College, or at the Crozer Theological Seminary, or before Bible classes in various places? In the instruction given in the Chautauqua School of the English Bible?

With trained men, in the Theological Seminary at Morgan Park, and in the Philosophical and Theological departments of Yale University, the questions which sustain so vital a relation to our religion, questions of which the very air is full, have been taken up and discussed; the discussion has been careful, and, above all, reverent. Difficulties have been removed and in not a few cases, men who before could not see their way to do so have been led to take up the work of the gospel ministry. An effort has been made to find the truth on some of these points. It may never have been found; but we may well believe that God is pleased with an effort.

When converted to a belief in the religion of the Lord Jesus Christ (a conversion *after* school and college life) the writer pledged himself to the work of Bible study and Bible teaching. He has done what he could to build up not only an interest in the study of the Scriptures, but a faith in their divine origin. The whole purpose of his work has been to teach and establish this point. Just what inspiration is, and just how the doctrine may best be presented or explained is something in reference to which our ablest theologians hold different views. That there is such a thing, that, in other words, the Scriptures are of divine origin, the writer *has* argued and taught, and will argue and teach. If his efforts in this direction, guided as he believes all efforts after and in behalf of truth are guided, have been misunderstood, the responsibility for the misunderstanding must rest outside of himself.

WILLIAM R. HARPER.

Synopsis of Important Articles.

The Gospel Miracles and Historical Science.*—The assertion is made by "liberal" thinkers that historical science rejects the gospel miracles. This is a serious charge, for the conclusions of the historical science of our century have been carefully wrought out and tested and are worthy of attentive consideration. Christianity, rooted in unique facts, must subject herself to the methods of historical science to maintain by good and sufficient proofs that these *are* facts. It is shown that the most trustworthy conclusions of those historical scholars of Germany who have given themselves to the study of the gospel criticism are that the miracles, as recorded, did take place. Holtzmann, a most "liberal" critic, says: "Unless daily miracles of healing are admitted there is absolutely no gospel history." The synoptic gospels the critics regard as essentially made up of the recollection of Christ's companions. The miracles recorded in them are accepted by such men as Holtzmann and Weiss. Not that historical science can prove them to be supernatural; such a conclusion cannot be reached in this sphere of investigation; it can only show that they are facts. But this it does show upon the basis of the latest and most approved methods of investigation, going to the sources which lie nearest to the time of Jesus and the origin of Christianity, weighing and testing them, finding in them an essentially true record of the life of the Christ, "whose character shines with majestic beauty through the incidents they narrate."

A plain but thoroughly satisfactory statement of the results of New Testament investigation. It meets fairly the rash assertions of some recent writers who have represented these results as wholly unfavorable to the Gospels.

Two Parables.†—The parables of The Prodigal Son and The Labourers in the Vineyard have little resemblance in external form, yet the teaching of the two is closely similar. Each has a main lesson, each a secondary lesson. 1) The main teaching of the Prodigal is that God is willing to welcome repentant prodigals and that men ought to welcome them. The kindred teaching of the Labourers is that those who enter God's service late in life shall receive an equal reward with those who have served God all their lives, i. e., that mere length of service does not count in the distribution of heavenly rewards. 2) The secondary lesson of the Prodigal parable is a warning, not that those who habitually keep Christ's commandments are in danger of losing their eternal reward for a fit of sullenness or anger, but against the special dangers of a life spent from its beginning in the habitual service of God. In the Labourers' parable the same secondary teaching is found, viz., that those who have served God all their lives, or in any eminent way, are in danger of trusting in their own services rather than in the grace of God, and of regarding with jealousy those who are placed on an equality with them after a shorter period of service or after services which from a human point of view appear but small. The antidote for such errors is a truer appreciation of the divine privileges and blessings which come to God's children on condition of faith. If grace is recognized, jealousy is thereby excluded. Otherwise they are least in the kingdom of Heaven. The ordinary view of the elder brother and the all-day laborers is too hard on them. The faults of temper displayed by them and by

* By Professor E. Y. Hincks in *The Andover Review*, June, 1889, pp. 561-569.

† By John Joseph Murphy in *The Expositor*, April, 1889, pp. 290-303.

very many disciples of Christ since then, are not by any means faults of wickedness, but are chiefly due to deficiency of imagination. They are not typical Christians, nor are the eleventh hour laborers and the prodigal. The typical Christian is the elder brother reconciled to the prodigal; the all-day laborers graciously willing to be placed on an equality with one who came at the eleventh hour.

Nothing particularly striking is to be found in this article except its comparison of the two parables and the attention given to the episodes of the elder brother and the objections of the all-day laborers. The application of the teaching which they convey is certainly fresh and impressive.

The First Temptation of our Lord.*—In the desert he is engaged in forming the plan for the creation of a spiritual humanity of a superior order. The temptations are surveys of the situation giving rise to competitions of methods. The Bread Problem of the world confronts him. This food problem, the physical basis of man, suggests certain modifications of his plan. Note three introductory explanations. 1) These temptations are mental and spiritual, as shown in the third scene of the mountain and in the fact that two different orders of the temptations are given. 2) The account is poetry, not history, in which the divine theory of Christ's situation is pictured. 3) The temptations are distributed over the whole period. The first temptation has nothing to do with Christ's hunger. He becomes hungry after they are over. The real trial is not addressed to hunger, but to Christ's philanthropy. Every temptation is a revelation; this a revelation of the forces needed to make men Christian; a temptation to the use of inferior forces. The natural basis of this temptation is the Bread Problem of this world and its relations both to the comfort of men and the spiritualities of Christ. The normal condition of man is one of bare subsistence. Will he who has the power make this condition easier? Will not he who sympathizes with human need provide relief? This problem of bread must be considered by Jesus. He solves it 1) by revealing the ground-plan of our being; the primitive element in man being the sense of God. It will not touch man's central need to make him more comfortable. 2) He lets the natural law of poverty alone and introduces other and spiritual laws which regenerate humanity. 3) He utilizes this struggle for bread by converting it into a moral force. Out of this struggle we are to rise into higher being. A religion which brings comfort and ease would be worse than no religion. 4) Crucifixion is the redemptive element. Divinity alone is not sufficient. Divinity and death make the true bread of man. Happiness must be preceded by holiness. Self-denial is the law of true life. 5) The message to the church is that her radical work is missions, not charities. These last will come from enthusiasms born of faith and love and worship.

This article contains some stimulating material upon the temptations of Christ. It is weakened by an evident straining after effect and a desire to say something new in a striking way. Careful readers will find much that is merely speculative regarded as established fact. The view that all the temptations were addressed to the unselfish, the philanthropic in Jesus Christ has many attractive features. With some exceptions as to the style and theological peculiarities of the writer, the discussion will be found bright and helpful.

Historical Situation in Joel and Obadiah.†—(1) The subject of Joel is "the day of Jehovah" as (a) a day of chastisement to Zion, (b) a day of recovery for Zion, and of judgment for the nations. (2) The first part of the book mentions three events: (a) a calamity of locusts (1:4-9; 2:1-11a); (b) a calamity of drouth (1:10-13; 1:14-20); (c) rule of foreign enemies (2:11b-17). (3) The second part mentions, by way of introduction, Jehovah's answer to his people (2:18, 19a); and

* By Rev. W. W. Peyton in *The Expositor*, May, 1889, pp. 369-391.

† By Prof. Willis J. Beecher, D.D., in the *Journal of the Society of Biblical Literature and Exegesis*, June and December, 1888, pp. 14-40.

gives three groups of promises: (a) relief from the enemy and the crop-failure (2:19b-27); (b) outpouring of Spirit (3:1-4); (c) judgment of hostile nations, and triumph of Zion (3:5-4:21). (4) Obadiah treats also of "the day of Jehovah," dealing especially with Edom's relations to that day. (5) In reference to the presence of invaders (the point of most importance), ten specifications are given which imply this fact, e. g., (a) Joel 4:17, Ob. 11, strangers passing through Jerusalem; (b) Joel 3:5, Ob. 14,17, those who call on Jehovah shall escape, for there shall be those who escape in Jerusalem; (c) Joel 4:1,2,3,6, Ob. 11, a captivity which must be restored, Israel scattered among the nations, boys and girls sold into slavery; (d) Joel 4:6,7, captives sold to the Greeks; Obadiah, captives in Sepharad (= Sardis(?)). (e) Joel 4:3, Ob. 11,16, gambling and drinking, casting of lots, etc.; (f) Joel 2:20, these invaders to be driven out, so in Obadiah, Jacob's day of calamity a thing of the past; (g) Joel 4:2,11,12, etc., the Northerner, also Phœnicians, Philistines, Edomites; Obadiah, the same; etc. (6) Amos (4:6-11 and chaps. 1,2) refers to this same time of locusts, drouth and invasion, and in his list of nations who are to be punished begins with Syria-Damascus and the kings Hazael and Ben-hadad. (7) This nation is the Northerner, not Babylon; the account of the invasion is given in 2 Kgs. 12:18,19; 2 Chron. 24:23,24; add to these texts 2 Kgs. 13:22, also 4,5,7,25 and the necessary facts, though briefly stated, are found to exist. (8) "Joel's historical situation is that of the invasion of Hazael, seen from a strictly contemporary point of view; Obadiah's, the same, from the point of view of a time a few years later, just after Amaziah's victory over Edom, and before the break with Israel which almost immediately followed that victory."

A keen, incisive, comprehensive, and, indeed, model historical study. Prophecy, presented in this form and from this point of view, is most fascinating. The view stands or falls with the author's interpretation of two or three texts, notably 2:17,19.

Legends concerning the Youth of Moses.*—Of all subjects which Jewish legend treat, the hero Moses is the principal one, the opportunity for invention being especially good. The orthodox Jews glorified Moses as their God-given "chief, law-giver and prophet from his earliest youth, while the Hellenistic Jews laid greatest stress on his Egyptian education, culture and political influence at court." (1) Ex. 1:6, the duration of the stay in Egypt (430 years) is reduced to 210 to 215 years; (2) Ex. 1:7, the Rabbins thought it necessary to detail the manner of the increase and asserted the birth of two, four, six, twelve and even of seventy children at a time; (3) Ex. 1:8, a new king because of (a) a new dynasty, (b) his new laws; some thought him an Amalekite; according to others his name was Valid and his wife was a niece of Amram. (4) Ex. 1:9, according to some the king acted by the advice of Balaam, Job, and Jethro. (5) In reference to the order to destroy the children, it is said (Vita Mosis) that the mothers left their little children lying in the fields, and God sent angels to wash the children and to put two stones near them out of which flowed milk and honey. At the same time hair grew upon the children to protect the whole body, and God ordered the earth to swallow them and to keep them up to the time of their puberty, then she gave them back again. Each went home, an event which occasioned the custom of the Tabernacle." Other passages also are treated with a view to showing how the Scripture statement when meagre was enlarged and developed.

Such presentations serve an important end, viz., to show how infinitely absurd and worthless is everything outside of the Bible which undertakes to enlarge or improve that which the Bible itself furnishes.

* By Dr. A. Wiedemann, in Proceedings of the Society of Biblical Archæology, Vol. XI, Part 2, pp. 44-54.

A Discussion of some of the Trials and Judicial Proceedings Mentioned in the New Testament.* The sacred writers were not acquainted with legal forms. They do not use technical terms. But they are correct as to the substance of their statements. 1. The chief trials and judicial proceedings mentioned by them are begun by the judicial murder of John the Baptist. Herod Antipas desirous of greater influence and popularity weds the Maccabean princess Herodias, a divorced wife. But John the Baptist in denouncing this marriage is liable to destroy his hopes. Legally John is guilty of high treason. But Herod tries to win him over to his side and not put him to death. This policy was shattered by the plan of Herodias. 2. The trial and condemnation of Jesus. Pilate had the powers of a supreme court. When Jesus was brought before him, Pilate was not moved by sympathy for him or awed by his divinity. The single fact that caused him to endeavor to save Jesus and have Barabbas condemned was that he was acting in a judicial capacity and as such if he was unjust to Jesus who, as he saw, was innocent of crime against Roman law, he would be reported to the emperor as having condemned an innocent man and released a dangerous traitor. So only when Pilate saw that there was danger of an insurrection did he order the execution of Jesus, for whom as a man of purity and a teacher of truth he did not care. 3. Persecution of Christians. The reason why the Sanhedrin exercises the powers of life and death in the stoning of Stephen, etc., is explained by secular history. When Pilate is ordered to Rome, the Sanhedrin is given autonomous powers by the governor of Syria. At once they persecute Christians. When a Roman legate is re-appointed they cease and the church has rest. When Herod is made king the persecution begins again. When he dies and a Roman officer returns the Christians are comparatively secure. 4. Paul before Agrippa. The desire of the Romans to give Jews home-rule and yet to protect Roman citizens explains the treatment of Paul by Felix and Festus. Festus called Herod Agrippa to give him advice about Paul's case. The latter is the real judge and is addressed by Paul in a full and complete defence, so ardent that the king cuts him short with a mild rebuke. 5. Paul before Gallio. Here the Jews are very differently treated. Gallio has no need to be politic. He hears only the accusation and dismisses it as puerile. He cannot be accused of being indifferent to the Gospel for he did not hear Paul's defence. He decrees that the perjurers be whipped but permits the prisoner's friends to do it. He shared the universal hatred of all the Jews and enjoyed the spicy joke. 6. Paul at Athens. This city and its institutions were peculiarly honored by Roman emperors. The court of the Areopagus among other duties had a censorship over the conduct of citizens. They were particularly careful about religion and impiety. The views that Paul was tried by this court or that he was taken to Mar's hill as a convenient place in which to hear him are both wrong. They were judicially inquiring into his teaching. This is proved : 1) by the character of his speech, skillfully formed to avoid accusation ; 2) by his failure to establish a church there ; 3) by his sudden departure, his statement was not satisfactory to the court but contained no ground for a further trial and condemnation.

An admirable theme for a popular and informing article. The writer's views are in some points new and quite satisfactory. It is not quite certain that he makes out his case in relation to Pilate. Sufficient credit is not given to the statements of the evangelists, who in his opinion may have misunderstood the motives of Roman governors. But were they not much more likely to apprehend these motives clearly and undoubtedly than a writer of the present day may be expected to discover and analyze them?

* By Kemp B. Battle, D.D., in *Christian Thought*, April, 1889, pp. 321-353.

Book Notices.

The Inter-Biblical Period.

Historical Connection between the Old and New Testaments. By the Rev. John Skinner, M.A. In the series of "Bible Class Primers." Edinburgh: T. and T. Clark; New York: Scribner and Welford. 24 mo., pp. 90. Price, 25 cents.

This little pamphlet of ninety duodecimo pages aims to present a connected outline of the course of events between the captivity and the time of Jesus Christ. The importance of this period of history cannot well be over estimated. It is more than a connection between two separated epochs. In these centuries the old Jewish life reached its climax and fell away. In its decay there sprang out of its life the flourishing sprout of the new Jewish life as we find it in the New Testament times. No student of the Christian religion should be ignorant of this vitally important epoch. If it will do nothing else this knowledge will establish him more firmly in the conviction of the unique character of Christianity. This book confines itself strictly to the history of the period. It would have been improved if a few pages had been devoted to an account of its literature, which, in the absence of reliable historical sources, is of value in understanding the life and thought of those times. The writer seems to have consulted the best modern authorities as well as the ancient sources. He has made a useful primer for intelligent Bible class teachers.

Through Bible Lands.

Through Bible Lands: Notes of Travel in Egypt, the Desert and Palestine. By Philip Schaff, D.D., LL.D. New edition, revised and enlarged. New York: American Tract Society, 12 mo., pp. 460. Price, \$2.25.

These popular sketches of his travels in the East were written by Dr. Schaff about ten years ago, immediately after his return from a prolonged visit to these lands. They possessed a charm arising from the union of a simple and pleasant style with the possession and impartation of large and exact knowledge upon Biblical subjects, which has kept them in demand and has called for a new edition. Not many changes have been made in the text, but three chapters have been added. The most important of these additions is a chapter on the Latest Discoveries in Egypt with a discussion of the relations of the Bible and Egyptology. Prepared by Dr. Edward Naville, it is thoroughly up to the times and contains some interesting and valuable matter. The book will doubtless take on a fresh popularity and usefulness in this new edition.

The Story of Daniel.

The Story of Daniel, His Life and Times. By P. H. Hunter, Minister of Elie. Second edition. New York: Wilbur B. Ketcham; 12 mo., pp. 357. Price, \$2.00.

This is "an attempt to tell in plain English the story of a great man's life." Our author very justly rejects the modern so-called critical view that makes the Book of Daniel a "patriotic fraud;" although he thinks it quite possible that the events may have taken on a new meaning in the Maccabean period, and

received, at that time, their present and final shape. This is granting more than would, in this country, be regarded as allowable. But the book does not discuss these questions. In eighteen brief and well written chapters are sketched the leading events of the life and work of Daniel. Most fresh and interesting to the average reader will be the chapters on (1) *Chaldean Lore*, in which the learning and occupation of the Chaldean wise man are described, (2) *the First Trial*, which sees no miracle in the fact that Daniel and his friends grow "fairer and fatter in flesh" on the cheap fare which they chose in preference to the dainties of the king's table; (3) *the Forgotten Dream*, in which the author errs in laying undue stress upon the cruel and tyrannical character of Nebuchadnezzar, who, though a tyrant by his position, was humane compared with many another of the Assyrian and Babylonian monarchs; (4) *Babylon the Great*, a most vivid picture of that ancient city and its life; (5) *the Last Banquet*. Mr. Hunter shows a considerable familiarity with the Babylonian material of this important period, and a remarkable skill in explaining away the difficulties. He does not attempt a discussion of the prophetic element. In diction and interest the book is far superior to that one recently published on the same subject in the series of "Men of the Bible."

The Parables.

The Parables of the Lord Jesus according to S. Matthew. Arranged, compared and illustrated. By Thomas Richey, S.T.D. New York: E. and J. B. Young & Co., 1888. 8vo., pp. 406. Price, \$2.00.

The author of this work is the professor of Ecclesiastical History in the Episcopal Theological Seminary of New York. His is a comparatively new name in the field of exegesis and he has chosen a somewhat difficult task for his first attempt. Yet there is always room for a good book on the Parables. We still have to go back to Trench who, though somewhat antiquated, has not yet been superseded. Dr. Richey has not contributed very much additional light to this portion of Scripture. He depends largely upon the best recent commentators, quoting freely, perhaps too freely, in view of the impression which it gives that his book is a compilation, from Goebel and Bruce. His standpoint and fundamental position is a sound one, that the Parables must be studied as they stand in their connections. The groups in each gospel should be taken up by themselves in their order. But he certainly lays too much stress upon this natural and obvious method when he declares that "the displacing of any one member of the series must of necessity have a fatal result." The fact is that the various evangelists do arrange them differently. Hence the older method of harmonizing and comparing the different parables in the several gospels has something in its favor and must be used in connection with the other, in subordination. This extreme position of the writer also implies too rigid and formal a structure for these narratives, taking no account therein of the views of the origin of the gospels which are now becoming well established.

But apart from these and other criticisms which might be made, the author may be commended for the carefulness of his exegesis as well as for his freedom from dogmatic presuppositions. Perhaps the highest point of excellence is reached in the homiletical element which pervades the work. The expositions and applications are clear and spirited. The writer is a preacher, and if this book is to have an enduring usefulness, it will be because it supplies a manifest need of scientifically prepared and forcible homiletical helps for the study of the parables. It is to be hoped that he will be encouraged by the reception of this volume to make a similar study of the parables of the other gospels.

The Parables of the Old Testament.

The Parables of the Old Testament. By Alfred Barry, D.D., D.C.L., Lord Bishop of Sydney, and Primate of Australia and Tasmania. London: Society for Promoting Christian Knowledge. New York: E. & J. B. Young & Co., 12mo., pp. 264. Price, \$1.75.

After discussing the general idea of the parable, its connection with mysticism and analogy, its various phases, the limitation and main purpose of parabolic teaching, the writer classifies the Old Testament parables as (1) parables of narrative, e. g. that of Nathan, and that of the Lord's vineyard in Isaiah; (2) riddles and symbolic visions; (3) proverbs; (4) figurative poetry, e. g. the parables of Balaam.

In eight chapters these various forms are treated, one by one, in a manner quite interesting and suggestive. No attempt is made in the direction of critical work, the author giving himself rather to the rhetorical form and the religious teaching of the particular passages. It is such treatment of special features of the sacred Scriptures that will lead us to an appreciation of its wonderful breadth and beauty. This book is not a great book, but it will help many to see in the Bible what, probably, they have before seen in it. The spirit is very conservative and temperate.

Current Old Testament Literature.

American and Foreign Publications.

1. *Introduction à l'étude de l'Écriture sainte, d'après la sainte Bible avec commentaires*. T. 1er. Introduction générale. Par C. Trochon et H. Lesêtre. Paris: libr. Lethielleux, 1889.
2. *Einleitung in die Bibel*. By A. Schlatter. Calw and Stuttgart, 1889. M. 3-75.
3. *La Bible, annotée par une société de théologiens et de pasteurs. Tome IV: Introduction à la Bible La Genèse, L'Exode*. Neuchatel: Atlinger Freres, 1889. 12 fr. 50.
4. *Étude sur certains Archaïsmes de Pentateuque; memoire présenté au congrès scientifique international des catholiques, tenu à Paris en 1888*. Par Graffin. St.-Dizier, 1889.
5. *Kol Jehada. Beiträge zu der Exegese der Psalmen*. (Hebrew). By H. L. Reich. Presburg, 1888. M. 1.40.
6. *Commentar zum Buche Tobias*. By A. Scholz. Würzburg; Woerl, 1889. M. 4.
7. *Die Geschichte d. alttestamentlichen Priestertums, untersucht*. By W. W. Graf Baudissin. Leipzig: Hirzel, 1889. M. 7.
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IN introducing another series of "Inductive Bible Studies," it may be permitted to refer again to the meaning and purpose in the use of the word "inductive," especially as the employment of it in this connection has received some slight criticism. This criticism would have been unnecessary had it been recognized that the term is not intended to bear its rigid, scientific signification. It is not supposed that the forms of inductive logic are implied when these "studies" are called "inductive." It is only claimed that the principle of work is *an* inductive one, not that the method is *the* inductive method. The spirit of the whole arrangement, the organization of the material for study, is intended to proceed along this line—from facts to principles, inferences, conclusions. A glance at any one of the "studies" will disclose this. It seems reasonable, in view of this fact, to entitle them "Inductive Bible Studies."

THE expectation may reasonably be cherished that, in undertaking to give help in the study of the New Testament, as well as of the Old, this journal may succeed in accomplishing a needed and important service by the very fact of its carrying on both lines of investigation under the same cover. The Old Testament has long found light cast back upon its pages from the New; but it seems fair to say that the New may find much light for its better understanding out of the Old. One field only may be suggested. An adequate treatment of the Syntax of the New Testament Greek has not yet been given. The scholar who is to give it to us, however,

will be one who is thoroughly acquainted with Hebrew Syntax. Far more than many are aware, is the New Testament influenced by the Old not only in its teachings, its words and phrases, but also especially in its Syntax. The student who, with comparatively small knowledge of Old Testament syntactical constructions, will apply this knowledge in the study of those of the New, will find himself richly rewarded. Many obscure connections and relations of thought will be unraveled and made plain by the application of some of the simplest principles of Hebrew Syntax.

MEN are beginning to see more and more clearly that the essential element of prophecy is not prediction, but religious instruction. The great importance of these conclusions is obvious. But their breadth of application, while not so clearly recognized, is striking and undoubted. They admit of application to the New Testament. When this application is made, the New Testament Gospels cease to be history or biography, and become themselves, in the highest and truest sense, prophecy. Regarded in the character of history, they are fragmentary, incomplete, not capable of complete harmonization. Their difficulties are troublesome to careful and sober scholars, and become stumbling-blocks to over-scrupulous inquirers. But when considered in their true light, as written for prophetic instruction, as religious teaching, the difficulties disappear and the real meaning and purpose of their form and character shine clearly out. This stand-point seems to be the only one from which the best progress can be made in their study. At once their fragmentary form is seen to be inseparable from their prophetic character. Then each writer is recognized as having a definite aim which governed the selection and arrangement of his material. Thus, while these Gospels remain historical in the highest sense, still they are not history but prophecy.

THIS age is blessed with an abundance of excellent helps for the investigation of the Scriptures. Some of the best thought of the ablest scholars and thinkers is constantly passing into this kind of literature either in books or in the periodicals. It is possible to name more than one commentary

of our day which is absolutely unequaled by anything which has heretofore been written. It would seem to follow as a corollary that the knowledge of the Bible possessed by those who enjoy these advantages must be superior in character and extent. This is not necessarily the case. The possession of excellent exegetical helps does not assure the wise employment of them. If it takes genius to write a good commentary, one might also almost as positively assert that it takes genius to make a right use of it. The suggestion is here gratuitously made to professors of biblical exegesis in theological seminaries that they devote a portion of their time to the instruction of young men in the right use of the right commentaries.

THE custom of making more or less extended comments while reading a passage of Scripture in the public worship of the church is attended with many advantages. It need not be said that peculiar gifts of mind seem to be necessary to achieve the highest success in doing it. But there is no reason why it might not be practiced to a greater extent than at present by many who could do a useful service to their hearers by a brief word of explanation or application in the course of their Scripture reading. In this connection an interesting note by Hatch in his "Essays in Biblical Greek" may be cited. After pointing out the ancient custom of commenting while reading in public and the use of the verb commonly translated "read" to express this double idea, he says, "It is probable that this practice of reading with comments explains the parenthesis in St. Matt. 24:15; St. Mark 13:14 [translated in R. V. 'let him that readeth, understand,' but more fully by Hatch] 'let him who reads, and comments upon, these words in the assembly take especial care to understand them.'" An excellent rule to observe in relation to all Scripture passages on all similar occasions. And then he adds, "It may also account for the coördination of 'reading' with exhortation and teaching in St. Paul's charge to Timothy, 1. Tim. 4:13." While this interpretation destroys the common application of the text, it encourages a most valuable practice, and formulates an important principle. "Give attention to reading with comments in the public assembly." May many ministers be moved to obey the apostolic injunction.

IN the discussion of the inspiration of the Bible it may be noted with some surprise and just criticism that the arguments presented for any view too often depend for their validity upon the assumption of facts in themselves questionable, or which never can be fully established, nor yet positively denied. A recent writer, for example, contends that the divine origin of prophecy is conclusively shown by its predictive character, and hence that prediction forms an essential element of prophetic inspiration. He introduces, as an illustrative proof, Is. xxi. In a forcible and graphic way he shows how this oracle, assumed to have been written by Isaiah some two hundred years before the capture of Babylon by Cyrus, applies to that event. Hence it may be regarded as expressly foretelling it. But suppose that Isaiah was not the author of this prophecy, and this is not impossible; or suppose that he wrote it with reference to a siege and fall of Babylon accomplished by the Assyrians during his life-time, as is very plausibly urged by some. What then becomes of the argument, based upon this chapter, in behalf of the view that precise prediction belongs to prophetic inspiration? It loses its force. It will be said, however, that the reason for referring this oracle to another author than Isaiah, or to events of his own life-time, is to avoid allowing such inspiration. But, the reply would be made, can we allow it if it is not absolutely required? Can such a passage be introduced in arguing for this position if any other explanation for its contents can be given? Does not a law hold in reference to inspiration similar to that which is usually applied to the events of sacred history, that the miraculous is not to be alleged when natural causes suffice to explain an event? Is anything of the nature of supernatural prediction of historical events to be alleged to belong to the prophetic inspiration of a portion of Scripture when on any other grounds it can be reasonably explained? These objections are urged by many with much force. They claim that such passages should be ruled out of the discussion of such a point. This principle of procedure must be applied before one has a firm footing for determining the character of the inspiration of the Bible. Hence, while the position is firmly held that distinct prediction forms an essential element of prophetic inspiration, it might reasonably be objected that passages like Is. xxi are

unhappily chosen as the basis of this doctrine. Certainly one cannot be too careful in the testing and weighing of arguments upon subjects so vital to biblical science.

THE demand is repeatedly made that, in the study of the Jewish and Christian Scriptures, one should lay aside prejudices and approach them in the same dispassionate attitude that one studies Homer or Dante, the laws of Manu or the Institutes of Justinian, the Rigveda or the Zend-Avesta. Only in this way, it is claimed, can trustworthy scientific results be attained, since true science is incompatible with *a priori* assumptions. The phenomena of literature must be studied in the same colorless light that we investigate those of the physical universe. In other words, the Bible must be studied simply as literature, and not as a result of divine cōoperation. How shall we meet this demand?

In answering this question we must bear in mind that the Bible unquestionably contains natural or literary elements aside from the spiritual or miraculous that may be blended with it or superimposed. The Bible does not shrink from the most exhaustive examination of the phenomena presented in its literary elements. Here is a field for wide and profound study, from which it is possible that criticism may yet bring to light richer results than the past has dreamed of—results that may at first be unacceptable because they seem subversive of traditional views. If these views, however dearly cherished, have nothing but a hoary tradition to rest upon and cannot withstand the test of a fair and impartial criticism, we should know it, that we may set about the discovery either of new evidence upon which they can stand, or a reasonable hypothesis that will account for the new facts. The literary element in Scripture invites and rewards the most patient and rigid scrutiny.

But it will be observed that this does not answer our question. No reasonable person denies that the literary element in the Bible can profitably be studied as such. The question is whether trustworthy scientific results can be obtained when the Bible is studied as mere literature. We say, No. For the reason that the Bible is not mere literature. The demand that the Bible should be so regarded proves that it is more than literature. It is the unique product of a two-fold activity, human and divine. It is not mere body, but

body and soul. The dissection of a corpse is not a useless study, but it is one-sided, and if put forward as an adequate conception of the powers and functions of a living man it becomes grossly false and misleading. A close study of the humanity of Jesus Christ has thrown much light on his mission and work; but if we are asked to study him as mere humanity, as a common man, the product of his age, we affirm unhesitatingly that no trustworthy results can be obtained, that all such study is misleading and pernicious, that it starts from false premises and ends in distortions and delusions. The attainment of a trustworthy gnosis begins with a humble recognition of all related facts and not with a magisterial denial of facts because they happen to transcend the critic's personal experience. The arrogance of criticism is shown nowhere so clearly as when it makes itself the measure of the universe.

Moreover, since God is a Spirit and must be spiritually discerned even in the phenomena of the physical world, and as nature hides God rather than reveals him to the vision that is not spiritually opened, so a study of the Bible as mere literature conceals rather than reveals the supernatural elements. The natural eye sees apparent disorder, grotesque mal-adjustments, improbable or impossible events, effects without causes and causes without effects. It fails to discern the inner harmony, the exact adjustments, the nice balancings of spiritual power issuing in the accomplishment of an eternal purpose which constitutes, after all, the central and essential fact, to which the natural elements are but so much machinery, necessary to be sure, but only incidental. Hebrew literature is important in itself, but it refuses to be understood except as the mere vehicle of a revelation which is of infinitely greater importance. It is a mirror which reflects the supernatural. If there is no supernatural, then of course the image in the mirror must be dismissed as the effect of jugglery or delusion. In all study of the works as well as the words of God it is very easy to descend from the supernatural into the natural, but it is impossible to ascend from the natural into the supernatural. From all these considerations it must be clear that no trustworthy scientific results can be established from the study of the Bible as mere literature, inasmuch as it presents an induction from a certain class of facts only, and these the least important.

THE JEWISH LITERATURE OF NEW TESTAMENT TIMES: WHY SHOULD IT BE STUDIED?

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The Old Testament is not the only record of the historical antecedents of Christianity. The period between the Old and New Testaments was not barren and lifeless; it was full of incident and change. The outer events and the inner movements of this age found record in a various and extensive literature, which followed in general the old lines of law, prophecy, history, wisdom and poetry. There were the books of the Apocrypha; apocalypses, such as the Book of Enoch, the Assumption of Moses, IV Ezra and Baruch, and other pseudepigraphic writings; the histories of Josephus; the philosophical works of Philo, and other products of Alexandrian Judaism; and finally the rabbinical writings, Talmuds and Midrashim, which, though coming to writing at a later time, contain traditional material belonging to the earlier period. It is not my purpose to enumerate in detail or to describe these writings,* but to consider the general question whether it is worth while to study them, and especially to ask of what use, if any, they may be to the student of the New Testament.

The study of this literature has been undertaken, as a matter of fact, more often in the interests of dogma than of history; and particularly with the aim of disproving, or else of vindicating, the supernatural origin of Christianity. The attempt to prove, on the one side, that Christianity was the natural product of historical conditions, and, on the other, that it was entirely independent of them, has led to a diligent though prejudiced study of the writings in which those conditions come to light.

According to one view, the Messianic character taken by

* For information regarding them see Schürer's *History of the Jewish People in the Time of Christ* (T. and T. Clark), or encyclopedias at the proper headings (e. g. Herzog, Schaff-Herzog, Britannica).

Jesus and the hopes that he inspired, are explained as the result of popular beliefs and expectations which the apocalyptic writings of the age reveal and prove to have been prevalent. The moral precepts which he put forth, and in general the method and matter of his teaching, are accounted for by the Talmud and the work of the scribes. This is naturally the opinion of Jewish scholars, and is concisely stated by one of them (Geiger) as follows: "Jesus was a Pharisee who walked in the paths of Hillel; he never gave utterance to a new idea,"—a sentence which Delitzsch's "Jesus and Hillel" was written to refute. This position, taken by Jews for religious reasons, is adopted by rationalism on philosophical grounds, and is maintained in some form by all who in our own day hold to evolution in the naturalistic sense. All who from their dogmatic position cannot ascribe to Jesus more than a man's part in the origination of Christianity, are obliged to assign a proportionally larger part to the ideas and conditions of the age.

We have to thank these opponents of supernaturalism for the stimulus they have given to historical study, and for bringing to recognition the fact of a living continuity and movement in history which had been overlooked. It is unfortunate, however, that the conflict they awakened has given to the answering work of conservative scholars the tone of self-defense. The polemical use of the writings before us has been met by their apologetical use. They have been studied with the aim of proving that Christianity was not the natural outcome of Judaism, but was wholly independent of it; that the only relation was one of antagonism. If the former use led to an over-estimation of these books, the latter led as naturally to an excessive disparagement of them. They were studied diligently for the purpose of discovering whatever in them is trivial or untrue, in order to set off by contrast the superiority of the new system and its books. This is a task not hard to perform, and not without its uses; but it is evidently prejudicial to fairness and unlikely to yield results of positive historical value, unlikely moreover to do justice to the real preëminence of Christianity.

As early as the thirteenth century the Talmud and other rabbinical writings were searched with laborious thorough-

ness by Christian scholars in controversy with the Jews. The diligence of their work is admirable; but it was not truth that they looked for, and truth was not what they found. It was not even a mistaken zeal for Christianity so much as an unchristian hatred of the Jews that proved so effective an incentive to scholarship. One of the most famous monuments of this use of the Jewish writings is Eisenmenger's *Entdecktes Judenthum* (Judaism Disclosed), first printed in 1700, the learned source of numberless ignorant attacks upon the Jews, and of many misconceptions as to their books. One need not go beyond the title-page to learn the character and animus of the book. It professes to be "a thorough and truthful account of the way in which the obdurate Jews do frightfully blaspheme and dishonor the most holy trinity derisively traduce the New Testament and exceedingly despise and curse all Christendom." It promises to bring to light "gross errors of the Jewish religion and theology, together with many ridiculous and amusing fables and other absurd matters." Its historical value is vitiated not only by its temper and aim, but by its use of late and unrepresentative writings, whose sole claim for consideration is that they were written in Hebrew.

Happily, in our day, the old bitterness and narrowness are gone; but there is still no little searching of the Talmud for the purpose of proving that it is not equal to the Gospel and was not its source, that Jesus was not a pupil of the scribes, and that they borrowed from him, not he from them. There is much study that sets out too anxiously to find contrasts and antitheses between the old faith and the new, assuming that the one can get dignity and worth only by the disparagement of the other. All of which seems to argue a feeble grasp of the certainties of faith no less than an inadequate conception of the rights and spirit of science.

The proper task of historical science is not to vindicate the Gospel, for it waits for no such vindication, but to *understand* it. If we leave, then, both polemic and apology, and approach the study of these Jewish writings, as far as may be, in a disinterested and open-minded way, we shall find in them useful aid to the understanding of the historical beginnings of Christianity, and of the record of those beginnings in the New Testament.

In four ways, at least, they offer such service ; in language, in history, in archæology, in thought.

1. As to the help these writings give in the interpretation of New Testament language, there can be no better statement and justification than that of Dr. John Lightfoot in the dedicatory preface to his "Hebrew and Talmudical Exercitations," published between 1644 and 1664, the first serious attempt to put the Jewish writings to this use, and a book which is not even yet antiquated. He says:

"First, when all the books of the New Testament were written by Jews, and among Jews, and unto them ; and when all the discourses made there, were made in like manner by Jews, and to Jews, and among them, I was always fully persuaded, as of a thing past all doubting, that that Testament could not but everywhere taste of, and retain the Jews' style, idiom, form and rule of speaking. And hence in the second place, I concluded as assuredly that in the obscurer places of that Testament (which are very many) the best and most natural method of searching out the sense is, to inquire how and in what sense those phrases and manners of speech were understood, according to the vulgar and common dialect and opinion of that nation ; and how they took them, by whom they were spoken, and by whom they were heard. For it is no matter what we can beat out concerning those manners of speech on the anvil of our own conceit, but what they signified among them in their ordinary sense and speech. And since this could be found out no other way than by consulting Talmudic Authors who both speak in the vulgar dialect of the Jews, and also handle and reveal all Jewish matters ; being induced by these reasons, I applied myself chiefly to the reading of these books. I knew indeed well enough, that I must certainly wrestle with infinite difficulties, and such as were hardly to be overcome, yet I undervalued them all, and armed myself with a firm purpose, that, if it were possible, I might arrive to a fuller and more deep knowledge and understanding of the style and dialect of the New Testament."

To this nothing needs to be added. Lightfoot's book is a commentary on the four Gospels, part of Romans, and I Corinthians, the text being elucidated by abundant rabbinical citations. His work was supplemented in Germany a century later by Schöttgen, who carried it over the whole New Testament, by Wetstein, and in our own day by Delitzsch and Wünsche.

Work of this sort is of great value in the strictly exegetical direction, and its use is fully recognized, as a glance at the standard commentaries will show; but it by no means exhausts the service these writings are capable of rendering. The use that it makes of them is necessarily fragmentary and usually uncritical. More regard is had for verbal coincidences with the New Testament writings than for points of real contact with New Testament life and thought.

2. We pass then to the second use of these Jewish books. They enable us to reproduce the historical course of events in the midst of which Christianity arose. For this we are mainly dependent on Josephus. This is the first task of the so-called history of New Testament Times, and is thus stated by Hausrath in his book on that subject: "The task is to see the circumstances described by Josephus with the eyes of the Evangelists, and from their experiences to complete them; and also to read the narratives of the Gospels in connection with the historical circumstances described by Josephus." So Schürer, in his well-known work, which is decidedly the best text-book and introduction to this whole study, devotes the first part to a history of the Jewish people from the time of the Maccabees to the destruction of Jerusalem, saying in explanation that the sacred history, however independent and peculiar in character, yet stands not without but within the connection of temporal events; that it is "conditioned by historical presuppositions," and "connected by a thousand threads with the contemporaneous and preceding history."

3. The third use of the literature before us is the archaeological. These writings enable us to reproduce in detail the customs and manners of life in our Lord's day. Here we pass from the outer course of things to the inner state of things, which brings us still nearer to life and fact. This is the subject, for the most part, of Schürer's treatment in the second and larger part of his book,— "The inner conditions of Palestine and of the Jewish people in the time of Jesus Christ." Edersheim, in his "Life and Times of Jesus the Messiah," has put these books to good use in the attempt to present a "full and connected picture" of life in Christ's time. The nature and extent of our indebtedness in this respect to the Jewish writings, and especially to the Talmud, is described by him as follows:

“ We know not only the leading personages in Church and State in Palestine at that time, their views, teachings, pursuits, and aims; the state of parties; the character of popular opinion; the proverbs, the customs, the daily life of the country—but we can, in imagination, enter their dwellings, associate with them in familiar intercourse, or follow them to the Temple, the Synagogue, the Academy, or to the market-place and the workshop. We know what clothes they wore, what dishes they ate, what wines they drank, what they produced and what they imported; nay, the cost of every article of their dress or food, the price of houses and living; in short, every detail that can give vividness to a picture of life.” (Preface, p. xiv.)

Everyone will appreciate the value of the services which these ancient writings render in enabling us thus to know familiarly and realize vividly the outward features of the life of Christ and his first followers, to set the scene, as it were, in which these great events took place, and in some measure annul the distance and difference of habit and surroundings which separate us from them.

This is a great gain, but this is not all; and it is quite possible to over-estimate the importance of the “local and temporal background” of Christ’s life.

4. The writings have a service to render that goes deeper. Beyond the information they impart as to the habits of speech and of life, is the familiarity they permit us to have with the forms and habits of thought in Christ’s time. This is the fourth use to which the literature may be put. Not merely by giving details of the outer life does it enable us to look at these men and see them as they were, but by a subtler process it brings us to their point of view and helps us to look with them and see things as they saw them.

This is a matter of the utmost importance in the attempt to understand what the New Testament writers mean. Language is of course not a perfect copy and embodiment of thought. It is current coin for the exchange of thought, and it passes for more than its apparent value. The exchange depends upon a certain previous agreement, a certain large common stock of ideas and associations. There is a background and basis of life and fact behind words and beneath them, without which they cannot be understood. We may

easily be misled by the lexicon and the grammar in our attempt to get the thought of a foreign and ancient writer. We need first to get into his mental atmosphere, and change our presuppositions for his; then he can speak to us as he spoke to his contemporaries. Now the literature of the age gives precisely the help we need in order to do this. These are the books that the men of that day were writing and reading. They contain, and will impart to the student of them, the current ideas and forms of thought, that underlying view of the world with which the conceptions and the language of men are bound up and in view of which they must be interpreted.

But we cannot stop with the understanding of New Testament ideas; we must go on to the still more delicate and difficult task of constructing out of them a system of Christian truth. For this, discrimination and estimate are necessary and not to be avoided, though we are often at a loss how to make them, and though agreement in the matter is hard to reach. Divergent systems of theology are due less to differences of interpretation than to differences of choice and of emphasis; and this decisive choice and emphasis are often plainly determined by no other standard than the uncertain one of personal preference or fancy. The question, then, arises whether there may not be some outward, verifiable standard of historical fact by which our estimation may be tested and proved. May we not find in the *history* of conceptions data which shall help us, in the judgments that we cannot avoid making, as to their relative worth and position? May it not be an important help to learn to distinguish the old and the new, the ideas and ways of thinking that the first disciples had by way of natural inheritance, and which they took for granted, and the new thoughts, strange to them and scarcely grasped at first, which come from the teacher sent from God? Certainly the common fallacy of the evolutionists is to be avoided, who assume that the history of the growth of an idea determines at once its character and value. Yet on the other hand it cannot be admitted that an uncritical and arbitrary choice of biblical ideas, and an artificial arrangement of them in logical forms, give us necessarily a true system of Christian thought. In dogmatics, just as in interpretation, regard must be had for history and actual processes and relations.

It is not a matter to be ignored in our study of the Christian Apocalypse, for example, that this form of writing, so mysterious and difficult to us, was familiar to the Jew ; nor can we hope to understand the book without regard to others of the same age, which, however inferior in substance, make use of the same form, and contain some of the same ideas. There is, indeed, scarcely an eschatological conception in the New Testament which is not related to contemporaneous Jewish thought, and which is not found to have a history that throws light upon its character.

Again, scarcely anything now promises greater help toward the understanding and right appreciation of the theology of Paul than a knowledge, more exact than is yet secured, of the Jewish theology in which he was trained and from whose bondage he was delivered.

But if it is of value to us in our study of New Testament conceptions to know what the Jews thought and believed when Christ first came among them, and to trace the origin and growth of the ideas then current, it follows that the study of the books that we are considering is important and even indispensable ; for they are the sources from which this information can be gained. It is true that the importance of such study can easily be over-estimated, and its results misused ; but the correction should be found in a juster and more truly scientific use of the literature in question, not in its neglect.

Some suggestions will be made at another time in regard to the way in which the study should be conducted.

WEBER ON THE SOTERIOLOGY OF THE TALMUD.

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II. THE ATONEMENT.

(a) The Conception of the Atonement.

The general principle of the talmudic theology is, that atonement is possible only by restitution, by a payment in repentance or suffering corresponding to the gravity of the sins to be atoned for. This conception differs materially from the biblical doctrine, which is that sins are, in the mercy of God, covered over, hid from God's face and borne in the longsuffering of God until God himself makes an atonement for them which the needy sinner appropriates in faith. On the contrary, according to the Talmud, the atonement is to counterbalance the sin and to restore sinful man to the condition which he had prior to transgression. Atonement is defined in terms of reparation and of the undoing of sin.

Among the means of atonement a distinction is made between the negative or subjective means, such as repentance and confession, and the positive and objective means, such as punishment and death. It is the latter especially which have power to restore men to God and to make them righteous, because they compensate for the evil deeds done. A gradation of redemptive acts is found in the following passages: Jer. 3:22, which teaches that repentance atones; Lev. 16:30, where the saving power of the day of atonement is stated; Isa. 22:14, which teaches that death atones for sin; Ps. 39:32, where we learn that disciplinary sufferings have atoning efficacy. Each of these means applies in a certain range of cases which are specified, the principle being that the order stated is the order of saving power.

The consequence of atonement is twofold: (1) the deliverance from the penal judgment of God, and (2) a guaranty

against Gehinnom. When atonement is made the execution of the divine judgment is suspended, and on the day of atonement the suspension is made perpetual by forgiveness. Then the sins are blotted out of the book in which they had been written. If forgiveness is not effected on the day of atonement, then must suffering and death complete the reconciling work. The efficacy of atonement is not limited to this life, but extends to the deliverance of men from Gehinnom and their salvation to eternal life and the enjoyment of the reward received for the righteous, so far as it removes guilt as a hindrance to the realization of purity. Therefore atonement is, next to the law, the way of life.

(b) Repentance and the Day of Atonement.

Repentance is an element in the divine plan of salvation. It is the door which God has opened to man for his salvation. God employs various means to induce men to repent. He punishes men and deprives them of their possessions to this end. Repentance is the return of the sinner from opposition to the law to its fulfillment. It is generally conceived as a work. When it is analyzed, confession of sin is made its first element. When one sins and confesses "I have sinned," no penalty ensues. Repentance is a meritorious act and founds a claim, even for the murderer, to eternal life. Repentance need not last more than a moment; but the longer it lasts, the more efficacious it is.

Repentance considered as self-judgment finds an actual expression in that which the sinner imposes upon himself in order to punish his sins. An example of this is fasting, which moderates the penal judgment and is the condition of the remittance of penalty. Fasting is an insurance against the fires of Gehinnom and a guaranty of prayer's being answered. Certain prayers cannot be granted without fasting. The merit of fasting is likened to that of offering fat and blood upon the altar, because by this self-denial one diminishes his own fat and blood. It is but an example of meritorious self-mortification, to which belongs especially abstinence from the marriage relation.

Repentance is adequate, however, only in cases of the non-fulfillment of a commandment. If one has positively violated a commandment, it operates only to delay the penalty till the

day of atonement. Repentance is unavailing if one sins with a view of repenting, i. e. treats it as a permission to sin. In general, the operation of repentance is connected with those other means of atonement which are considered to complete it, such as the day of atonement and the infliction of suffering and death.

The day of atonement accomplishes forgiveness for all ordinary sins and protects from punishment for the current year. Men should repent every day; but even then there will be sins on the "guilt-book" which will not be covered by this ordinary repentance. If they remain unforgiven until new year's day, they provoke the judgment of death, but penalty is suspended till the day of atonement. On new year's day God vacates the throne of justice and sits upon the throne of mercy. The respite till the great atonement-day gives opportunity for true repentance and restoration before the fate of death is pronounced; for during this time the divine Shekinah dwells in Israel. If repentance is delayed beyond this period, it is unavailing. Repentance on atonement-day secures the pardon of all sins, whether of neglect or of commission. The time over which this atonement extends is the whole past year. Our formula for use on the evening before atonement-day is as follows: "I confess all the evil which I have done before thee; I will not do it more. It is thy good pleasure, O Lord my God, to forgive all my transgressions, to pardon all my wrong-doing and cover all my sins." The value of confession and its equal value with the presentation is established by the passage (Ps. 51 : 17): "The sacrifices of God are a broken spirit."

(c) Suffering and Death as means of Atonement.

Repentance and the day of atonement must be supplemented by suffering as a means of atonement. There is a distinction between chastisements which have no atoning significance, except so far as they incite men to repentance, and punishments in the proper sense which themselves atone for sin. No blessing can come to any one without the sufferings of chastisement. "He who lives forty days without suffering has lost the world of blessedness." Those who are always in good fortune have not their sins forgiven. The

righteous have their punishment in this world and thus escape the punishment of the next world.

A form of suffering common to all is sickness. The severity of it is dependent upon the kind and degree of sinfulness. Poverty is another disciplinary suffering. Sometimes by poverty men are deprived of a part of life as a recompense for sinful excesses. Poverty is the hardest chastisement. Childlessness and the loss of children, especially of grown-up sons, was especially deplored as a heavy chastisement.

Among national chastisements are reckoned the destruction of Jerusalem and banishment from the Holy Land. Others regard these calamities more cheerfully, interpreting them as an adequate atonement for all Israel's sins. Some think that the ruins of the sanctuary make a perpetual atonement for the people. A similar significance has the banishment. As Cain atoned for all his sins in being driven forth from the face of God, so do the chastisements of exile avert all penalties from the nation.

The only adequate atonement for the greatest sins is the death of the sinner. Death has for all men, who seek after righteousness, an atoning significance, inasmuch as it brings to a conclusion the process of atonement which, like sin, runs through the whole life. A death by violence or under specially aggravating circumstances is treated as a good fortune, since it has so much more power to compensate for sins. There are certain cases where the atoning power of death is dependent upon the man's life. An alleged criminal going to execution may know that, if innocent, his death will atone for his sins and he will pass into eternal life, but that, if guilty, his death will be unavailing for his salvation. Heresy, incest and adultery are sins for which death only can atone, to which some would add the apostasy of a scribe from the study of the law, and others, premeditated murder and idolatry. The study of the law has so great atoning power because it is equivalent to death, since in it one withdraws from the world and gives himself to divine truth.

Some authorities declare that there are unpardonable sins, as, for example, infidelity to the marriage vow. They picture one adulterer who had actually escaped from Gehinnom into Gan Eden, but was thrust back. Such a one finds no forgiveness, though he have the virtues of Abraham or Moses and

have given all his goods in alms. Others name among unpardonable sins, denial of the resurrection, magic and profanation of the divine name. But the talmudic eschatology is in general more favorable to the restoration of all Israelites than to their final rejection, and represents the work of atonement for such, which is not completed here, as carried forward in the next world.

(d) The Vicarious Sufferings of the Righteous.

To the completion of one's own righteousness by that of others, corresponds the completion of one's atonement by that of others. The possibility of this is founded in the fact that Israel is an organism whose members can represent each other. This idea of vicariousness rests upon Isa. 53. But while in this chapter the righteous one who is an atoning-offering for the unrighteous is to be the Redeemer of the world in a peculiar manner, the Talmud makes every righteous Israelite contribute to the redemption of his people. The righteous are the pledge of God for their contemporaries. Hence it is a punishment for the people when God takes away the righteous out of their midst; for who will now appear on behalf of the people and appease God's wrath against them? The atoning work of the living is supplemented by that of the dead. To Abraham especially is ascribed this power.

Intercession is one potent means of expiating the divine wrath. The prayers of the righteous can change the demand for stern justice into mercy. But further: the righteous suffer for the people. All the sufferings of the patriarchs availed to benefit the nation. God caused Ezekiel to suffer in atonement for the sins of his time. One famous rabbi suffered from toothache for ten years; in consequence there was not an untimely birth nor did any mother die in childbirth during the period; these sufferings served to exempt from these calamities those who were otherwise liable to them. So, too, the death of the righteous is redemptive. Such power had the death of Miriam and Aaron, and especially the willingness of Isaac to be offered. He is called the *Goel* (redeemer). The death of the pious is considered an atoning power to the day of atonement. The righteous can give their lives to atone for others' sins, because they do not need thus to atone for their own. When there are no righteous men who can thus die for the

sins of the guilty, God permits the children to die for them, because these in whom the "root of evil" is not yet developed, are not subject to death for their own sins and so are considered as righteous.

The living may also atone for the sins of the dead. Hence they are exhorted to remember the dead on the atonement-day and to practice almsgiving, which may be applied to their benefit. Such atoning acts avail to deliver the souls of others from Gehinnom, to endow them with fresh and perpetual youth and to open to them the highest conceivable joys of life. There remains a final means of atonement which God himself provides. As he laid the plagues upon Egypt in order that his people might go free, so in the end will he cast the nations into Hell, thus venting his wrath upon them, in order that he may withhold it from Israel.

(e) Atonement through Good Works.

Atonement for sin may take place by the balancing of good works against bad in three ways: (1) Upon the principle of compensation. The doing of commandments outweighs the transgressions for which the soul is guilty. Examples are given. One who has lied may atone for the sin by diligently teaching his children; he who has imbrued his hands in innocent blood, may atone for it by binding the words of the law upon his hands. The misuse of God's gifts may be atoned for by the right use.

(2) Where a specific compensation is not possible, atonement may be accomplished by a general devotion to the law and good works. Among these works of atoning efficacy the study of the law holds a chief place. It avails to atone even for murder. To the study of the law is assigned a greater atoning power than to sacrifice, especially after the destruction of Jerusalem. When one cannot himself study the law, he may at least, in some way, aid others to do so, and this has a meritorious value.

This study is more efficacious if almsgiving and good works are united with it. The good works of the righteous check the divine punishments and prevent them from descending upon those who have by sin become liable to them. Almsgiving has special value because it is regarded in the light of an offering of one's own. A comparison is instituted between

alms and sacrifice. The latter atones only for unintentional sins, the former for intentional; the latter extends only to this, the former to the future world. Even the heathen can by alms avert God's judgment, though only temporarily; Israel, however, may so avert the eternal punishment. Fasting should go with alms, since this good work is not to be dissociated from works of repentance.

(3) The highest gift to the honor of God is martyrdom. To martyrs is assigned a place of honor in heaven. It is also a meritorious self-giving when a person gives up his dwelling in order to come to reside in the land of Israel. If one cannot live and die in Israel, it is an advantage if he be buried there. This atones for the man's having lived and died elsewhere.

Finally, a change of condition may atone for sins. Examples are, the entrance of proselytes into the community; of the bridegroom into wedlock; of a king into his office. So also the change of name or of residence in connection with fasting and good works has an atoning value. These changes mark a new beginning and God remembers the past no more. In general, the idea prevails that repentance and the consecration of person and possession to God are necessary to accomplish atonement for sin.

(f) Summary of the teaching concerning Justification and Atonement.

Two facts stand out prominently in the talmudic doctrine of salvation: the multitude of means for securing righteousness and atonement, and, in spite of these, perhaps rather on account of them, the constant uncertainty of the sinner concerning his relation to God. As illustrating this variety of means, we have in addition to deeds of obedience to the law, a system of works of supererogation; in addition to one's own merits, we have the vicarious merit of the fathers; to daily repentance must be added special penitence on the day of atonement; we have the atonement for sins by a variety of sufferings, especially by death. Yet with all these, the certainty of salvation is not attained, peace with God is not won, and fear pursues the Israelite to the grave, nay, haunts him in the realm of the dead. The dread of death and judgment is ever present. It is only to the greatest saints that there

come peace and confidence in death, and this by special revelation and not because of a consciousness of being justified and reconciled with God. Thus the synagogue's doctrine of justification and atonement reaches out beyond itself. Eschatology must reveal the completion of salvation, alike for the community and for the individual.*

THE PESHITTO.

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§ I. THE NAME.

The name of the oldest and in every respect most valuable of the Syriac translations of the Bible is generally written *Peshito* or *Peshitto*, the latter being the more correct and accurate form. The word is a feminine form of an adjective from a root meaning to spread out or make plain. It agrees with a feminine noun understood, the equivalent of *ekdosis* or *versio*. The meaning of the word is then *plana* or *simplex*. The omission of the noun in the technical title has many parallels, as, e. g., in *Vulgata* for Jerome's Latin version, or *Koine* for the original Septuagint version as contrasted with later recensions. The exact import of the adjective is somewhat in doubt. The ordinary interpretation is that it signifies the simple or plain as over against the complex and less intelligible, and that the name refers particularly to the fidelity of the translation. Nestle (in Herzog's *Real Encycl.*, 2d ed., Vol. XV, p. 192) draws attention to the paraphrasing interpretations of Barhebræus, who explains the word as equivalent to "the version in common use," calling it the version "in which we read," "the one which is

* An abstract of Weber's discussion of the Eschatology of the Talmud may be found in the *STUDENT*, Sept.-Dec., 1888.

everywhere found in the hands of the people." This would agree with the prominence of the version as standing historically and intrinsically at the head of Syriac literature. The later Syriac versions, such as the *Philoxeniana*, or monophysitic translations, were made in the interests of special sects or schools, and never enjoyed anything like a general acceptance on the part of the Syrian Christians; for the Peshitto is one of several Syriac versions, just as the Septuagint is one of a number of Greek, and the Vulgate one of several Latin translations. With the Septuagint it shares the distinction of being at once the oldest and the best of its class. It has frequently been called "the queen of translations." Strange to say the name now so familiar is found in literature at a comparatively late date. Formerly it was supposed that no evidence of the existence of the word could be found earlier than the thirteenth century. But Nestle and other Syriac scholars note the fact that it is found in Massoretic manuscripts of the ninth and tenth centuries. Manifestly it was not the original appellation of the translation, for which no such special name was needed, as, e. g., Luther's translation has no particular technical name to correspond to the "Authorized Version" of the King James translation. The best explanation of the term is probably this, that it owes its origin to the time when other Syriac versions were made for special purposes, and it was found necessary to distinguish the old and common translation from its later rivals. The term seems not to have been known to earlier Syriac Christians. A number of their writers from dates as late as the close of the sixth century do not use the word, but speak of "the old Syriac version," "the Syriac copy," or simply "the Syriac."

§ 2. CHARACTER.

The Old Testament in the Peshitto has been translated from the Hebrew and the New Testament from the Greek. The determination of the exact relations of the Syriac Old Testament to the common Massoretic Hebrew text is involved in many difficulties, not a few of them quite like the problems that perplex the text-critical study of the Septuagint. As the Peshitto was used by about all the Syrian sects, changes and alterations and even recensions of the original version were

made at different times, although matters in this regard are not as bad here as they are in the case of the Septuagint. But even as it is it often requires close critical judgment for the settlement of the original Syriac renderings. So much, however, is certain, that, on the whole, the original of the Syriac translator was a text practically the same as the ordinary Hebrew text. The fact that not all the books are translated with the same fidelity and degree of literalness, coupled with the statements of Ephrem the Syrian and Jacob of Edessa, who speak of more than one translator, it would seem that a number of scholars, and not one only, had produced this version, the case here too paralleling the Septuagint, with the difference that in the latter case the historical evidences to this effect exist in abundance. In the Peshitto of the Old Testament the Pentateuch and Job are closely rendered from the Hebrew, but are done under the spirit and spell of Jewish exegesis. On the other hand strange agreements with the Septuagint are found, particularly in Isaiah and the twelve minor prophets, where the departures from the Hebrew text by both versions are noteworthy. However, as these departures do not exist just where they are most characteristic of the Septuagint, there is no reason for accepting the view that the latter had any influence on the renderings of the former. Elsewhere, as in Ruth, there are beginnings of the paraphrasing manner of the later Aramaic targums, the amount of foreign material that has been introduced being, however, very small. Keil's explanation of these peculiarities as having resulted from exegetical traditions of the day, and in part from later interpolations, evidently covers the case fairly and satisfactorily. The New Testament Peshitto is so literal a rendition of the Greek that not only a number of Greek words have been retained, but also even some Latin ones without translation. In its present shape the version includes also the Apocrypha of the Old Testament and the whole of the New Testament canon. This was not the case originally. The Apocrypha are a later addition to the Old Testament, and the New Testament did not include the Apocalypse and the four smaller catholic letters, the canon thus not going beyond that of Irenæus, Tertullian, and Clemens of Alexandria, at a time when the question of the *Antilegomena* had not yet been definitely settled.

§ 3. AGE.

But little can be said with certainty concerning the time when this version was made, except the general statement that it is a very early translation. According to Barhebræus the Syrians themselves had three theories on this subject, the one being that the first Syriac translation of the Old Testament was made as early as the days of Solomon and Hiram; secondly, that it was made by the priest Asa, who was sent by the king of Assyria to Samaria; and, thirdly, that the Old Testament was rendered at the same time with the New in the days of the Apostle Addai and King Abgar; or, in other words, immediately at the introduction of Christianity into Syria. The last mentioned view has by all odds the greatest degree of probability in its favor. There is no historical evidence that the Syrians in pre-Christian times entered into such relationship to Judaism as to make the translation of their sacred books a probable event; nor did there exist such literary activity among the Syrians as there existed in Alexandria which called for such a version as a literary project merely. On the other hand the cases have been and are yet many in which the introduction of Christianity was accompanied by the introduction of the sacred books of the faith, which then became the beginning and foundation of the whole national literature. These data render it very probable that the whole version, the Old Testament as well as the New, is Christian in character, and that the claim of a Jewish source for the Old Testament is without good grounds. The fact that certain portions of the Old Testament show undoubted signs of the influence of a Jewish traditional exegesis is no point against this, since a similar phenomenon, to a greater or less degree, is observed in the great mass of early Christian literature. The New Testament having been translated while the canon was yet in its formative state also speaks for an early date, possibly as early as the second half of the second century, when Christianity was introduced into Syria. Some uncertainty is thrown into this matter by the recent investigations of Zahn and others on the New Testament canon of the Syrian church; but even then the date would not be later by more than a few decades.

§ 4. VALUE.

The preliminary questions in connection with the Peshitto are so many and so few have been thoroughly discussed that the text-critical value of the version as such and as a whole can scarcely be stated in direct thetical form, with the exception of this, that it presents on the whole excellent corroborative testimony to the correctness of the Massoretic Hebrew. In particular cases, however, the value of its testimony must be determined by the immediate facts. Its use in this line has not been as fully investigated as has been that of the Septuagint, though it is generally accepted as the first witness of importance after the Seventy. In modern Old Testament textual investigations, such as by Cornill, Wellhausen, Lagarde, Ryssel and others, some good work has been done in this line. The exegetical and philological value is apparent from the data given above. Scarcely a beginning has been made in the thorough investigation of the problems of the Peshitto as presented from the stand-point of modern biblical study. The literature on the subject is given in its greatest completeness by Nestle, in his Syriac grammar, in the *Porta Orientalium Linguarum* series.

THE POSTEXILIC HISTORY OF ISRAEL. II.

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In the previous paper, we glanced at the events of the seventy years of the exile. Logically, the present paper should take up the whole question of the condition of Israel during the seventy years—the state of the holy land, and of religion there; the circumstances of the exiled people, their numbers, locations, institutions, religious state, and especially the changes that came to them. But most of these topics can be discussed, incidentally, in connection with the various returns of the Jews to Palestine, and all the space of the present paper is needed for one subdivision of the main subject, namely:

THE SEVENTY YEARS AS A LITERATURE-PRODUCING PERIOD.

Even with this limitation, we have room for no more than the merest outline. That the Jews of the exile were active in literary production is undisputed, though there are differences of opinion as to the direction taken by their activity. Were we to consider every case of the attributing of writings to them by respectable scholars, we should have to go over a pretty large proportion of the Old Testament books. We must leave unmentioned all views of this sort except a few of the most prominent, and must omit details in the views we discuss.

1. *Jeremiah's work.*—Traditional opinion attributes to Jeremiah the books of Jeremiah and Lamentations, the completing of the books of Kings, and one or more psalms.*

One who defends the traditional view will have to resort to hypothetical explanations in order to get rid of certain difficulties; but it should be remembered that for any other specific view there is no evidence except that which is based on hypothetical explanations. When the biblical account of Jeremiah terminates, Jer. 44, he is in Egypt, apparently not long after the burning of the temple; and Christian tradition says that he was martyred there in Egypt. But if we hold that he wrote Jer. 52:31 and 2 Kgs. 25:27, we must suppose that he was alive, and perhaps was in Babylonia, twenty-six years or more after the burning of the temple. This hypothesis, however, is not improbable, with respect either to time or place; the close of the first year of Evil-merodach was only sixty-six years after the thirteenth of Josiah, when

* The tradition in regard to the book of Jeremiah appears sufficiently in the book itself, and in Josephus. That in regard to Kings and Lamentations is found in the often cited *Baba Batra*, fol. 14 a, "Jeremiah wrote his book, the books of Kings, and Lamentations." The Septuagint introduces Lamentations with the preface: "And it came to pass that after Israel was led captive and Jerusalem was laid waste, Jeremiah sat weeping, and uttered this lamentation over Jerusalem, and said." In some copies of the Septuagint, the title of this book is "Lamentations of Jeremiah." To Ps. 71 some of the Greek copies (not A or B), followed by the Vulgate, prefix: "To David. Of the sons of Jonadab, and of the first captives." Evidently, the scribe who wrote this connected the psalm somehow with the times of Jeremiah, if not with Jeremiah himself. To Ps. 137 the Greek copies prefix: "To David. Of Jeremiah," or "To David, through Jeremiah." To the Hebrew title of Ps. 65 some copies of the Septuagint (not A or B), followed by the Vulgate, add: "A song of Jeremiah and Ezekiel, of the people of the sojourn, when they were about to go forth."

Jeremiah began to prophesy, being "a child," Jer. 1:2, 6; and the offer made him, Jer. 40:4, shows that he might have no difficulty, at some time, in removing his residence to Babylonia.*

If we hold the traditional view, we must suppose Jeremiah to have been a man of pretty wide literary range; a student of history and a popular preacher, a man who uttered his prophecies sometimes orally and sometimes in writing, an author in both prose and verse, a poet equally capable of the highly artificial acrostic pieces in Lamentations, and of the less artificial structure that often appears in the book of Jeremiah. But surely this hypothesis nowhere involves anything very improbable.

Whether the book of *Lamentations* be regarded as by Jeremiah or by some other author, and whether it be best placed among the prophets or among the Hagiographa, it is, in any case, a literary product by itself, made up of five alphabetical poems, the last two left more or less incomplete in their alphabetical structure. The discussion on this book, by Drs. Nägelsbach and Hornblower, in the Schaff-Lange Commentary, is full and able.

2. *The book of Jeremiah.*—This is commonly regarded as very puzzling, by reason of the imperfections of its text, its confused chronological order, and the great differences between the Septuagint and the Hebrew. But if we suppose these peculiarities to be due to the lack of editing, rather than to false editing, it is not difficult to frame a hypothesis that will account, in general, for the form in which the book now stands, in the Hebrew. Suppose that Jeremiah, late in his life, or some disciple of his, soon after his death, planned an edition of his works, and for that purpose got together, and began to classify, a collection of papers—the same papers now found in the book of Jeremiah. Entering upon his work, he finds the bulkiest paper in the collection to be a rough

* The ascription to Jeremiah of the 137th Psalm, and the use of his name in connection with Ps. 65 (see preceding note) imply that, near the close of the seventy years, he was living in Babylonia. The opening verses of the book of Baruch testify to the presence of his friend Baruch in Babylonia, though Baruch had previously gone with Jeremiah to Egypt, Jer. 43:6. The *Seder Olam Rabba*, chap. 26, says that in the 27th year of Nebuchadnezzar, Egypt was given into his hand, "and Jeremiah with Baruch he transported to Babylon."

sketch of the earlier discourses of the prophet; it is divided by titles into six parts, and each part is a sketch of several separate prophecies; in length, the prophecy-sketches vary from a few lines each to a pretty full report; at first, they are separated by formal sub-titles, but further on, the work is more negligently done, both in this and other respects; in some cases, poetry and prose are intermingled. In fine, this is a document covering the same ground with the volume of Jeremiah's prophecies written by Baruch, Jer. 36: 9-32. If it cannot be proved to be the same document, at least this cannot be disproved. As it is, on the whole, the earliest paper in the series, the collector takes it as the beginning of his projected work. It is our present Jeremiah, chapters 1-20.

Among the remaining larger papers, he finds a connected narrative of the experiences of Jeremiah in connection with the downfall of Jerusalem, the narrative found in Jer. 37-44. It is carefully written and classical, quite different from the rough sketch in the first twenty chapters. As it contains the latest recorded facts in the personal history of Jeremiah, he lays it beside the rough sketch, to form the conclusion of that part of the proposed work.

Next he finds, perhaps already put together, and at all events marked by their contents as a group by themselves, certain poems, of different dates, concerning the nations; and groups these, after the narrative, as a new section of his work, Jer. 46-51. To this group of poems he prefixes the little poem concerning Baruch, Jer. 45, finding no better place for it elsewhere.

Among the remaining papers, he finds one that is peculiar, the one now constituting Jer. 52; it seems to be a study in the history of Israel, connected with the matters recorded in Kings concerning the building and the destruction of Solomon's temple. As it has no affiliation with any other documents in his collection, he assigns to it its proper place, as an appendix.

He now has remaining the fifteen prophecies contained in Jer. 21-36. Most of these are dated. Among them are poems, addresses, narratives, and one epistle. Some of them deal with events already treated of in the rough sketch and the narrative; but as a whole, they belong between the two, and the collector disposes of them by placing them in that position,

without taking the trouble to arrange them further. And at this point, his work was arrested, leaving the book in the shape in which we find it. Presumably he intended to arrange these fifteen papers chronologically, and to revise the whole, but was somehow prevented from carrying out his intention.

3. *Kings. Baruch.*—A much less elaborate hypothesis would suffice to explain the alleged completing of the books of *Kings* by Jeremiah, or under his immediate influence. The positive proof that Jeremiah did the literary work attributed to him is not at all points complete, but there are no great difficulties to hinder our holding that he did it. The hypotheses that show this are capable of much variation. And if these works are not all his, at least they come from men of like spirit with him, and from the period of the seventy years.

Many of the Christian fathers connect with Jeremiah the book of *Baruch*, and the *Epistle* that is printed in the King James version as the sixth chapter of *Baruch*. Mistaken as this is, the situation in *Baruch* better fits the times of Nebuchadnezzar than most Protestant scholars have been accustomed to acknowledge.

4. *The work of Ezekiel.*—*Ezekiel* differs from the other prophetic books, in that it is made up of prophecies uttered not in Palestine, but in another country. The tradition of the *Baba Batra* is:

“The men of the great Synagogue wrote Ezekiel and the Twelve, Daniel, and the roll of Esther.”

Perhaps the intention of the author of this statement was to include Ezekiel himself, with the authors of the other books mentioned, among the men whom he designates as the men of the Great Synagogue. Later Jewish comment, however, explains that Ezekiel's prophecies were written by the men of the Great Synagogue, because he himself was disqualified for writing them by living out of the holy land.

Ezekiel's prophetic career began thirty-five years later than Jeremiah's. His latest dated prophecy was uttered 570 B.C., sixteen years after Jeremiah went to Egypt, and some ten years before the release of Jehoiachin, 29:17. Jeremiah belongs to an earlier generation than Ezekiel, and the difference is very apparent in their literary habit and training; but which of the two survived the other is uncertain.

The prophecies of Ezekiel are mostly dated. The first twenty-four chapters are prophecies concerning Judah, of the days of Zedekiah. Like Jeremiah, in Palestine, during the same years, he insists upon political fidelity to Nebuchadnezzar, and upon repentance before Jehovah; in default of this, he threatens present terrible destruction, but promises restoration in the future. In chapters 25-39 are later prophecies concerning Israel, and both earlier and later prophecies concerning other nations. The remainder of the book is an apocalypse of the restored Israel, with its geographical distribution, and its arrangements for worship. The text is in many places rough; it is in dispute how far this is to be accounted for as the result of corruption, and how far as an original mark of style. There are also disputes as to the relations of Ezekiel to certain parts of the Pentateuch. The date and the general character of the book are beyond doubt.

5. *The work of Daniel.*—The first six chapters of the book of Daniel are a series of wonder stories—accounts of marvelous deeds wrought by Jehovah through his servants—with a few explanatory narrative statements. This half of the book includes one brief apocalypse, 2: 31-45. The second six chapters are a series of apocalypses. These twelve chapters are easily distinguishable from the additional sections found only in the Greek copies. In regard to the canonical book of Daniel, two questions are strongly disputed: How far is it historical? When was it written?

At present, common opinion understands the apocalypses as referring to events up to the times of Antiochus Epiphanes, though it would not be surprising if there should some time be a revival of the older interpretation, extending them to the history of Rome, and of later times. Assuming that the reference to the Maccabæan times is the true one, a critic who disbelieves in miracle or miraculous prediction will of course assign the writing of the book to about the same date, and will regard most of it, at least, as unhistorical. A critic who accepts the possibility of miracle may or may not be led to the same conclusion.

In view of certain recent discoveries, the historicity of the general situation presented in Daniel, as distinguished from that of some of the details, can hardly be regarded as longer

open to doubt. Belshazzar is now known, from the inscriptions, to be a historical person (see Schrader, e. g., *K. A. T.*, p. 434 sq.). Though the Darius of Daniel is still unexplained, that does not prove him to be inexplicable. The excavations at Naucratis and Tahpanhes in Egypt (see especially "Defeneh," chap. 7, in the fourth *Memoir* of the Egypt Exploration Fund) settle the question as to Greek colonies and Greek civilization there, and the necessary contact of both Jews and Babylonians therewith, in the times of Nebuchadnezzar and earlier: and show, therefore, that the Greek terms in Daniel may be characteristic of the times of Nebuchadnezzar, rather than inconsistent with them. Such biblical passages as 2 Kgs. 18:26; Isa. 36:11 are now reinforced by such Aramaic inscriptions as the one described in *Hebraica*, October, 1884, page 116, as refuting the argument that the Aramaic writing in Daniel proves the book to be a legendary product of a period later than the Babylonian. Some powerful influence at the seat of empire is required to account for the prosperity, the national feeling, the cessation from idolatry, the activity in national literature, of the exiled Jews of the Babylonian period; and the statements made concerning Daniel and his companions precisely meet this requirement. Daniel is mentioned in Ezek. 28:3; 14:14, 20, as a distinguished example of wisdom and of power with God. He is spoken of as "Daniel the prophet" in Matt. 24:15. Josephus says that the book of Daniel was exhibited to Alexander the Great, *Ant.* XI. viii. 5. The argument from the silence of Ecclus. 49 is no stronger against the historical existence of Daniel than of Ezra.

But if it be granted that Daniel was a historical person, then we cannot disregard his claim, made by the use of the first person, or by the statements of the narrative, to the authorship of most of the parts of the book of Daniel, and therefore substantially of the whole. If it is said that the prayer in Dan. 9, e. g., presupposes those in Ezra and Nehemiah, it is easy to reply that the presupposition is the other way. In fine, both the book of Daniel itself and the events mentioned in it seem, on their face, to belong to the seventy years of the exile; and the careful student will require more than merely negative proof, before he assigns them to any other period.

6. *The second part of Isaiah.*—I suppose that the analysis of *the last twenty-seven chapters of Isaiah* which regards these as a unit, made up of three divisions, each consisting of three times three short poems, is substantially correct. One of these poems mentions Cyrus by name, and others are commonly understood to refer to the burning of the temple and the approaching return of the exiles from Babylon, e. g. Isa. 44:28; 45:1; 64:11; 62:10. To one who denies the possibility of inspired prediction, this is conclusive evidence that these passages belong to a date when the arms of Cyrus were already threatening Babylon. To one who accepts the possibility of such prediction, the question arises whether we have here predictions, or contemporary statements. Accordingly, many scholars now regard these chapters as the product of the later years of the exile, instead of maintaining the traditional opinion that Isaiah the son of Amoz wrote them. Those who assign these chapters to the time of the exile would likewise assign other parts of the books of the pre-exilic prophets to the same date.

Now I suppose that theological orthodoxy would not be materially affected, if men should come to hold that our book of Isaiah is a collection of the prophecies of Isaiah, with some other prophecies, put together, just as the books of Kings were put together, by an editor of the times of the exile; but the literary difficulties in the way of supposing that most of these prophecies were written in the times of Cyrus are very serious. Begin with Isa. 40, and note how steadily the writer maintains a Palestinian point of view, and speaks of Jerusalem as in existence, surrounded by her neighbor cities; was this written in Babylonia, while Jerusalem and her cities were desolate ruins? Read Isa. 46:1, 2; 43:14; 47:1 sq., and note how accurately these statements fit what Sargon and Sennacherib say in regard to their captures of Babylon, while they fit nothing that is known in regard to the capture of Babylon by Cyrus. Or take the apocalyptic-liturgical prophecies of Ezekiel as one term in the line of prophecy, and the visions of Zechariah, Zech. 1-8, as another term, and inquire what sort of an intermediate term you have a right to expect, in accordance with laws of historical continuity; can Isa. 40-66 possibly be that intermediate term? If this body of literature belongs to the seventy years, it is at least very different from the other literature of that period.

7. *The question of Deuteronomy.*—Many of the scholars who hold that the body of laws in Deuteronomy was written in the times of Josiah, also hold that other parts of our present book of Deuteronomy, say *Deut. 1: 5-4: 40; 4: 44-11: 32; and chaps. 27-30*, are separate pieces of composition, written by secondary Deuteronomists, in the times of the exile. But these parts of Deuteronomy, in their own text, date themselves just before the close of the career of Moses; the theory that they were written during the exile involves the supposition that their dates are fictitious. *Deut. 28-29* are distinctly cited and referred to in *Lam. 2: 17* and context, as Jehovah's "word that he commanded in the days of old." The avowed writings of the exile are replete with Deuteronomic ideas, but widely different from Deuteronomy in style. Certainly, the natural impression made by the case is that these parts of Deuteronomy were influential in the times of the exile, not because they were contemporaneous writings, but because of a revived interest in an ancient book.

8. *The question of the Levitical Code.*—Writers on the Pentateuchal analysis recognize in *Lev. 17-26* a code of legislation which they say has been combined with later matter, but whose original form can be approximately restored. This code is assigned by Kuenen and those who agree with him to the last twenty years of the exile, largely on the ground of its affinity with the passages in Deuteronomy just cited, and with *Ezek. 40-48*. Evidently, the one argument that these writers here regard as strongest is the closeness with which *Lev. 26* and *Deut. 28-29* fit the phenomena of the times of the exile. With those who accept the possibility of inspired prediction, this argument would have more weight if the fitness of the description were confined to the scenes of the Babylonian exile, instead of fitting the case of Israel from the deportation of the ten tribes to the present day. As in the case of the parts of Deuteronomy just mentioned, the testimony of the text of *Lev. 17-26*, and its general literary and linguistic character are against assigning it to the period of the exile.

Of course, this paper has been a mere presentation of the subjects to be studied, rather than a study of them; whatever value it has consists in its grouping together certain things

that ought to be studied together, but are too often studied separately. If we make the supposition, in regard to each of the writings that have been mentioned, that it originated during the seventy years, then Jeremiah, Kings, and possibly Lamentations were Palestinian work, probably finished in Babylonia; all the others were products of Jewish-Babylonian training. How many distinct types of literature are we at liberty to assign to this short period of Jewish-Babylonian culture? This question is the more significant since the writings we have been considering are none of them mere mechanical scribe-work, but are all products of literary genius. How does any alleged writing of this period stand the test of comparison with Ezekiel, the acknowledged product of the period?*

* Students who merely desire to read up in a general way may be referred to the articles on Jeremiah, Lamentations, Ezekiel, etc., in the various encyclopædias and commentary introductions. These also contain references to additional works on the various subjects. For the field covered by the present paper, the articles in Smith's *Bible Dictionary* are especially valuable, except in relation to discoveries made since that work was published. The Schaff-Herzog *Encyclopædia Britannica* ordinarily give the views of the Kuenen-Wellhausen school, and give them quite fully. Some of these articles are briefly traversed and supplemented in the *Encyclopædia Americana*, published by J. M. Stoddart, Philadelphia and London, 1883-1889.

All the works on the history of Israel treat, of course, of this period of the history. The latest great work of this kind is the *Geschichte des Volkes Israel*, by Stade and Holtzmann, Berlin, 1888, written from essentially the Kuenen-Wellhausen point of view.

Jeremiah—his Life and Times, by T. K. Cheyne, with Dr. Cheyne's commentaries on Isaiah and Jeremiah, written from a point of view which assigns a late date to parts of Isaiah and to Deuteronomy, are among the ripest and best works recently published in this field. *The Life and Times of Daniel*, by H. Deane, is a work in the same series with Dr. Cheyne's work, and both are published in this country by A. D. F. Randolph & Co.

The Text of Jeremiah, by the Rev. E. C. Workman, of Victoria University, Cobourg, Canada, published in Edinburgh, 1889, is a comparison of the Hebrew text with the Septuagint. It is sharply criticised by Driver, in the *Expositor* for May, 1889. Cornill's *Ezekiel* is an older, yet recent work, attempting the emendation of the text of that prophet.

For English readers, probably Kuenen's *Hexateuch*, translated by Wicksteed, London, 1886, affords the best presentation of the views of that school, as to the exilic origin of parts of Deuteronomy and Leviticus; including a discussion of the different views held by Dillmann and others.

Naturally, the works on the conservative side of all these questions are, in general, relatively brief and unelaborate—hurried replies to assailants, and criticism of their attacks. Fuller and more careful presentations may be expected in due time. The book of Dr. Charles Elliott on the Old Testament prophets, just issued is quite full, and covers some points presented in this paper.

JUDAS ISCARIOT.

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Many ingenious suggestions have been made to mitigate our condemnation of Judas. It accords with the temper of our day to speak charitably of him. The theory that he was "only a commonplace sinner" finds advocates.

At the outset, it is thought, he was as honest and earnest as any of the apostles. Possibly even in the betrayal he only intended to hasten on the Messianic kingdom, knowing the miraculous powers of his master, and thinking that if a crisis were precipitated it would lead to a speedier triumph. At worst, he was playing a deep game, anticipating that Jesus would, as on former occasions, slip from the grasp of his would-be captors, and that then he (Judas) would enjoy the sight of their chagrin and the thirty pieces of silver at the same time.

But all such suggestions are purely unfounded guesses. All that we know of Judas is in the New Testament, and every word points one way. All that is said of him is very brief; if printed together it would occupy hardly more than a single page. Every one of those brief sentences reads like a knell of doom. The sum of the testimony is that Judas was from first to last a monster of cool and devilish wickedness.

The gentle Saviour, who in Gethsemane excused the sleep of the disciples, saying, "The spirit indeed is willing, but the flesh is weak"; who at Calvary said of his murderers, "Father, forgive them; for they know not what they do,"—never spoke of Judas but in words that chill the blood. "Did I not choose you the twelve, and one of you is a devil?" "The Son of man goeth even as it is written of him: but woe unto that man through whom the Son of man is betrayed! good were it for that man if he had not been born." "While I was with them, I kept them in thy name which thou hast given me: and I guarded them, and not one of them perished, but the son of perdition."

The evangelist John, the beloved disciple and the theo-

gian of love, is unsparing in severity upon Judas. Judas, according to John, was a liar and a thief. "Now this he said, not because he cared for the poor; but because he was a thief, and having the bag took away what was put therein." John tells us that "after the sop, then entered Satan into him."

When the apostles, as narrated in the first chapter of the book of Acts, came to fill up the vacancy in their number, they prayed, "Thou, Lord, which knowest the hearts of all men, show whether of these two thou hast chosen, that he take the place in this ministry and apostleship, from which Judas fell away, that he might go to *his own place*." The 109th Psalm is the most terrible passage in all Scripture. In it "no less than thirty anathemas have been counted." There is only one individual in all history to whom we have scriptural warrant to apply it—that person is Judas, to whom Peter found a reference in it on this occasion.

If inspiration tells us that Judas was a hypocrite, a thief, a traitor, a devil, one into whom Satan entered, a suicide, a son of perdition, for whom it would have been better not to have been born, one who left the company of the redeemed to go to his own place remote from God,—all thought of human defense or extenuation is precluded. In silence and in horror we contemplate the perdition of a guilty soul.

But does not the subsequent sorrow and suicide of Judas show that there was some right feeling left in him? No; the suicide was a crowning act of petulance, unbelief and selfishness. Judas knew the gentleness of Jesus, yet he would not, like Peter, seek his pardon. He possessed one-twelfth of the trained preparation for telling the story of Jesus to a world in darkness, but he carried that knowledge away with him out of the world. The suicide of Judas was a gross insult to the divine love, which none knew better than he, and a cruel unfaithfulness to the interests of all mankind.

The first question that comes is why Jesus ever chose such a man into the number of the apostles. It was not in ignorance of his true character; for we are expressly told that "Jesus knew from the beginning who they were that believed not, and who it was that should betray him." We come here unexpectedly upon one of the most touching proofs of the completeness of our Lord's humiliation. Jesus never used his superhuman powers to shield himself from human trials.

He would not make stones bread when alone in the wilderness; but afterwards he fed five thousand fainting men. He touched the ear of the high-priest's servant and healed it; but he let his own wounds bleed. We know that he never saved himself a weary step, a pang, a blow which would have come to any mere man in the same place. The cruelest injury that any man can suffer is to be betrayed by a trusted friend; and therefore it was necessary that Jesus should bear this too. And so, in choosing his intimates, Jesus chose as men must—by fairness of profession, by the outward appearance, by natural endowments, and by general reputation.

Jesus never allowed his superhuman knowledge to save him a pain, but how many it must have added. He knew Judas from the first; he knew his hollowness, his secret profanity, his unbelief, his petty thieving, his smooth-tongued hypocrisy, his murderous treachery. The life of Jesus was spent in the daily society of Judas. He walked with him, he ate with him, he prayed with him. Judas was admitted into all the sacred privacies of that life of loving labors and measureless sorrows.

Did any mere man ever suffer a trial so great as this? Was there ever a greater victory than this—to carry out to the end a plan of gentleness and frankness, face to face with treachery? Jesus felt all the pain of Judas' presence; yet he was not silenced by it, was not embittered by it, was not defeated by it. He washed Judas' feet with the rest, he dipped into the dish with him as with the rest. The serpent which human vision could not detect he saw creeping closer, but would not shield himself from the deadly sting.

Thus we see that a right estimate of the awful wickedness of Judas is necessary that we may appreciate the love and sufferings of our Saviour, and also that we may receive the full benefit of his example when disheartened by the discovery of gross wickedness within the church of to-day. Since the Christian era probably the wickedest men of each generation have been within the pale of the Christian church; yet their presence is no argument against the truth of Jesus and no more an excuse to us for unfaithfulness than the hypocrisy of Judas was a reason why Mary should fail to break her alabaster box of ointment.

SAMUEL, SAUL, DAVID AND SOLOMON.

(Inductive Bible Studies, Third Series; Copyrighted, 1889.)

Prepared by William R. Harper, Yale University.

STUDY V.—DAVID INTRODUCED AND BANISHED; 16-19.

- Remarks:** 1. The most difficult of all things, in study, is to grasp the *unity* of a subject. One is always in danger of getting lost in the intricacies of detail.
2. The only way by which this difficulty may be avoided, is (1) to keep up constant review of the details, and (2) to systematize the material as it is gathered.
3. In the line of *review*, it is suggested that, before beginning work on a new "study," the two preceding "studies" be taken up rapidly in the order in which they were originally studied.
4. It need hardly be suggested that, where classes are pursuing these "studies," it will be wise to assign to individual members *special parts of the work*.

First Step: General Study.

1. **First Reading:** Study (with note-book in hand) chapters 16-19, and write down, as you go along, the main points of the story; e. g., (1) Samuel's visit to Jesse's family, (2) the anointing of David, (3) Saul's evil spirit, (4) David called in to soothe him, (5) the challenge of Goliath, [(6) David is sent to the camp,*] (7) David fights and slays Goliath, (8) flight of Philistines, [(9) Saul's inquiry about David, (10) Jonathan's friendship,] (11) celebration of the victory, [(12) Saul attempts David's life,] (13) David is promoted and becomes still more popular, [(14) Saul's offer of Merab to David], (15) Saul designs evil against David; David marries Michal.
2. **Second Reading:** Study again, (1) correcting or improving the work done, (2) indicating in connection with each of the fifteen or more subjects the particular verses belonging to it.
3. **Résumé:** Take up the topics one at a time, and in *thought* associate with each all the details of the narrative which connect themselves with it.

Second Step: Word-study.

- * 1. *Ch. 16: 1-5:* (1) *Jesse* (v. 1), his genealogy (Ruth 4: 18-22); (2) *say, I am come*, etc., (v. 2), was this right? (3) *Bethlehem* (v. 4); (4) *trembling* (v. 4), why? (5) *sanctify yourselves*, how? cf. Gen. 35: 2; Ex. 19: 10, 11.
2. *Ch. 16: 6-13:* (1) *as man seeth* (v. 7), cf. 1 Chr. 28: 9; Luke 16: 15; Acts 1: 24; (2) *ruddy* (v. 12), cf. description of Joseph (Gen. 39: 6), Moses (Ex. 2: 2); (3) *presence of his brethren* (v. 13), how explain their later attitude?
3. *Ch. 16: 14-23:* (1) *spirit of the Lord* (v. 14); (2) *be well* (v. 16); (3) *son of Jesse* (v. 18), note carefully the points of commendation; (4) *Jesse took* (v. 20), note the simple character of the presents.
4. *Ch. 17: 1-11:* (1) *Sacok* (v. 1); (2) *Goliath*, (a) his height, (b) other giants of ancient and modern times, (c) his armor, (d) his reproachful speech.
5. *Ch. 17: 12-29:* (1) *David*, the force of this verse after 16: 1-13; (2) *went to and fro* (v. 15), cf. 16: 21-23; (3) *parched corn* (v. 17), cf. Ruth 2: 14; 1 Sam. 25: 18; (4) *the trench* (v. 20); (5) *wilderness* (v. 28); (6) *not a cause* (v. 29), cf. margin.

* For the explanation of these brackets see topic No. 2, under *Topic-study* (below).

6. *Ch. 17: 30-58*: (1) *lion, bear* (v. 34); (2) *am I a dog?* (v. 43); (3) *not with sword and spear* (v. 47), cf. 2: 1-10; 14: 6; Ps. 44: 6, 7; Hos. 1: 7; Zech. 4: 6; (4) *Jerusalem, was it yet in Israel's possession?* (5) *whose son is this youth?* (v. 55), the difficulty here.
7. *Ch. 18: 1-9*: (1) *as his own soul* (v. 1), cf. 20: 17; Deut. 13: 6; 2 Sam. 1: 26; (2) *stripped himself* (v. 4); (3) *came to pass* (v. 6), this connects with 17: 54; (4) *dancing* (v. 6) cf. Ex. 15: 20, 21; Jud. 11: 34; 2 Sam. 6: 14; (5) *answered one another* (v. 7); (6) *eyed David* (v. 9).
8. *Ch. 18: 10-30*: (1) *prophesied* (v. 10); (2) *a poor man* (v. 23); (3) *not expired* (v. 26); (4) *set by* (v. 30).
9. *Ch. 19: 1-18*: (1) *life in his hand* (v. 5), cf. 28: 21; Judges 12: 3; Ps. 119: 109; (2) *in the evening* (v. 11) cf. the superscription of Psalm 59; (3) *the teraphim* (v. 13), cf. Gen. 31: 19; Judges 17: 5; 18: 14; 2 Kings 23: 24; what were they? (4) *Michal's answer* (v. 17). For similar cases of deceit cf. Josh. 2: 4 seq.; 2 Sam. 17: 20.
10. *Ch. 19: 18-24*: (1) *to Ramah* (v. 18), why to this place? (2) *prophets prophesying* (v. 20); (3) *naked* (v. 24), is this to be taken literally? (4) *is Saul also among the prophets?* (v. 24), cf. 10: 11 and explain the repetition.

Third Step: Topic-study.

1. **The Appointment of David**: Consider (1) the circumstances of the appointment (16: 1-13); (2) the legitimacy of Samuel's conduct in the matter; (3) whether David was himself conscious of the significance of the appointment; (4) whether this appointment was known to the people in general; (5) the real attitude sustained by David toward Saul in the whole transaction, whether that of a loyal supporter, or that of a conspirator.
2. **David's Introduction to the Court***: Consider (1) the inconsistency which seems to be found in the comparison of 16: 19-21, in which David is brought to court to soothe Saul and becomes his armor-bearer, and chap. 17, in which he is represented as at home in time of war, unaccustomed to the use of weapons, and unknown to the king and to Abner; (2) the improbability of Saul's attempt to murder David on the day after battle (18: 10, 11), and the inconsistency of this with his later promotion; (3) the apparent inconsistency between 18: 19 and 2 Sam. 21: 8 as to the name of the wife of Adriel; (4) the fact that the following passages are omitted from the Vatican Septuagint, viz., 17: 12-31; 41: 48 (in part); 50: 55-58; 18: 1-5; and portions of 6: 9-11, 17-19, 29 b, 30; cf. the margin of the R. V.; (5) the advisability, in view of all this, of omitting from the text these passages, and what is involved in making such changes; (6) the gradual development of Saul's enmity according to the text as thus reconstructed, seen in a comparison of the texts 18: 12; 18: 15; 18: 29 and 19: 1; (7) on the other hand the various explanations of these difficulties; † (8) the bearing of all this on the comparative value of the Hebrew and Septuagint texts.

Fourth Step: Classification of Material.

Material of various kinds, bearing on many subjects, has presented itself in our study. It must be classified (i. e., arranged under different heads). Go through the material, gathered from the general study of chapters 15-19, from the word-study of the same, and from the topic-study, and classify it in your note-book under the following heads: (1) names of places; (2) names of persons; (3) important events; (4) important sayings; (5) miraculous events; (6) literary data; (7) chronological data; (8) objects connected with religious worship; (9) manners and customs; (10) historical allusions.

* See especially Kirkpatrick's *1 Sam.*, p. 241.

† The best brief statement will be found in Kirkpatrick's note just referred to.

Fifth Step: Organization.

1. Prepare now, in the light of all the work thus far accomplished, a condensed statement upon each of the following topics :*

§ 1. Ch. 16 : 1-13 : David chosen as Saul's successor.

§ 2. Ch. 16 : 14-23 : David's introduction to the court.

§ 3. Ch. 17 : 1-18 : 9 : David's advancement, omitting (1) David's errand to the camp (17 : 12-31); (2) Saul's inquiry about David (17 : 55-58); (3) Jonathan's friendship for David (18 : 1-5) (see topic 2 above).

§ 4. Ch. 18 : 10-19 : 24 : Saul's growing jealousy of David, omitting (1) Saul's attempt on David's life (18 : 10, 11); (2) Saul's offer of his daughter Merab to David (18 : 17-19).

Remarks : (1) These omissions are suggested in order that the straightforward narrative may be appreciated. Let the student afterward consider each of the five omitted passages in its relations to the material already studied.

(2) Connect all these details in a manner which will embody the results of your previous study, under the theme, *The decline of Saul and the rise of David.*

Sixth Step: Religious Teaching.

Many helpful considerations are suggested by the *Story of David's Youth* ; (1) he, like Samuel, was set apart at an early age for a work of great significance not only to his own people and times, but to the world and the kingdom of God ; (2) he was selected by One who sees "not as man seeth, for man looketh on the outward appearance, but the Lord looketh on the heart" (16 : 7) ; (3) he was, in his youth, "cunning in playing, and a mighty valiant man, and a man of war, and prudent in matters, and a comely person," but more than all this, "the Lord was with him ;" (4) he encountered the Philistine giant "in the name of the Lord of hosts, the God of the armies of Israel ;" (5) God being with him, his power and influence grow rapidly ;—and in all this we see the hand of God preparing and directing one to whom untold millions should be indebted for spiritual quickening and uplifting.

STUDY VI.—DAVID'S OUTLAW-LIFE ; 20 : 1-23 : 28.

Remarks : 1. Note that the Old Testament teaches, not by dogmatic statement, but rather through the *lives* which are presented. The teaching is *concrete*.
2. It may again be suggested that the true method for the study of biblical geography is to connect it with historical personages and historical movements.

First Step: General Study.

1. **First Reading :** Study (with note-book in hand) chapters 20 : 1-23 : 28, and write down as you go along the main points of the story ; e. g., (1) David and Jonathan ; (2) David's flight to Nob and Gath ; (3) David a wanderer in Moab and Judah ; (4) destruction of the priests of Nob ; (5) David and the Keillites ; (6) David's last meeting with Jonathan ; (7) David in the wilderness of Ziph.
2. **Second Reading :** Study again, (1) correcting or improving the work done, (2) indicating in connection with each point the particular verses belonging to it.

* These are taken from Kirkpatrick's *Samuel*.

3. **Résumé**: Take the points, one at a time, and in thought associate with each all the details of the narrative which connect themselves with it.

Second Step : Word-study.

1. **Ch. 20 : 1-10** : (1) *what have I done?* (v. 1), cf. the thought of Ps. 7; (2) *a step between me and death* (v. 3); (3) *the new moon* (v. 5), cf. Num. 28 : 11-15; Num. 10 : 20; Amos 8 : 5; 2 Kgs. 4 : 23; (4) *yearly sacrifice* (v. 6), was this a deception?
2. **Ch. 20 : 11-23** : (1) *the Lord do so*, etc., cf. 3 : 17; (2) verses 14, 15, do these imply a conviction on the part of Jonathan that David will succeed to the kingdom? (3) *the Lord is between thee and me* (v. 23), cf. Gen. 31 : 49, 53.
3. **Ch. 20 : 24-29** : (1) *he is not clean* (v. 26), Lev. 7 : 20, 21; 1 Sam. 16 : 5; (2) *son of a perverse, rebellious woman* (v. 30); (3) *fell on his face* (v. 41), cf. Gen. 33 : 3 and 42 : 6.
4. **Ch. 21 : 1-15** : (1) *Nob* (v. 1), where situated? (2) *king hath commanded* (v. 2), note the lie and its consequences; (3) *the shewbread* (v. 6), cf. Ex. 25 : 23-30, on this passage compare also Matt. 12 : 3, 4; Mark 2 : 25, 26; Luke 6 : 3-5; (4) *went to Achish* (v. 10); was David acting as traitor? (5) *changed his behavior* (v. 13), cf. Ps. 24.
5. **Ch. 22 : 1-9** : (1) *cave of Adullam* (v. 1); (2) *and everyone*, etc., (v. 2), classify the companions of David; (3) *the prophet Gad* (v. 5), why does he give this command? (4) *Saul was sitting* (v. 6), try to picture the scene in your mind; (5) *answered Doeg* (v. 9), cf. Ps. 58.
6. **Ch. 22 : 10-23** : (1) *inquired of the Lord* (v. 10), cf. 10 : 22; (2) *have I to-day begun?* (v. 15), what is implied? (3) *the guard* (v. 17), cf. 8 : 11; 2 Kings 10 : 25; (4) *Nob, the city of the priests*, (v. 19), was this in fulfilment of the prophecy in 2 : 31? (5) *Abiathar* (v. 20), the companion of David, 23 : 9; 30 : 7; 2 Sam. 22 : 1; cf. also his end, 1 Kgs. 2 : 26, 27.
7. **Ch. 23 : 1-28** : (1) *Keilah* (v. 1), cf. Josh. 15 : 44; (2) *the ephod* (v. 9), cf. 14 : 18; 30 : 7; (3) *deliver them up* (v. 12), cf. Judges 15 : 10-13; (4) *strengthened his hand* (v. 16); (5) *the Ziphites* (v. 19), cf. Ps. 54; (6) compare with this narrative that of ch. 26.

Third Step : Topic-study.

1. **David's Outlaw-life** : Gather material and consider (1) the occasion of this outlaw-life; (2) the character of his companions; (3) the various places of abode; (4) the occupation of this band of men; (5) their means of subsistence; (6) David's conduct from the point of view of a patriot.
2. **David and Jonathan** : Consider (1) the facts of this friendship; (2) the character of Jonathan as gathered from 14 : 6; 14 : 28-30; 14 : 43; (3) the religious views of Jonathan as seen in 20 : 8; 20 : 1-16; 20 : 22, 23; (4) the explanation of this wonderful friendship; (5) other remarkable friendships of similar character, disclosed in classical or later literature and history.
3. **David and Saul** : (1) From 17 : 26, 36, 45-47; 19 : 18-24; 19 : 9-15, formulate a statement concerning David and his religious views; (2) from 18 : 17; 19 : 18-24; 19 : 4-7; 24 : 16-22, formulate a statement concerning Saul and his religious views; (3) consider the following list of adjectives, and strike out those which you think are not applicable to Saul: fickle, narrow, unsympathetic, ungrateful, dishonest, cowardly, treacherous, passionate, vengeful, murderous, superstitious.
4. **Religious Condition of the Times** : Endeavor to gain some conception of the religious condition of the times (1) from the details of the topics just discussed and (2) from 16 : 1-6; 19 : 18-24; 19 : 13; 20 : 18, 24-29; 21 : 1-9; 22 : 6-19; 23 : 6 (cf. also 25 : 26-31; 30 : 26; 2 Sam. 1 : 12, 14).

Fourth Step : Classification.

Too much cannot be said in behalf of such work as has here been suggested. It will prove not only of immediate benefit, but also of great help in the later work of a more general character which is to be undertaken upon the books of Samuel as a whole. Follow the directions given in preceding "studies."

Fifth Step : Organisation.

1. The material of this "study" cannot easily be organized, consisting, as it does, of a large number of disconnected stories. The following are perhaps the principal points :

- § 1. Ch. 20 : 1-42 : David's return to Gibeah, and last effort to conciliate Saul ; this effort made through Jonathan ; the plan ; its outcome ; the parting.
- § 2. Ch. 21 : 1-15 : David's flight, first to Nob (the shewbread and the sword) ; and then to Gath, where he pretends to be insane.
- § 3. Ch. 22 : 1-23 : David gathers a company and moves about from place to place ; Saul takes vengeance upon the priests of Nob, Abiathar alone escaping to David.
- § 4. Ch. 23 : 1-28 : David and the Keillites ; last meeting with Jonathan ; in the wilderness of Ziph.

2. All this may appropriately be grouped under the head, *David's Outlaw-life* ; although these events do not complete this period of his life.

Sixth Step : Religious Teaching.

It is at first difficult to understand how one selected and appointed by God should become an *outlaw* ; but whatever may be the difficulties in the case, the experience was for him a most valuable one, and from this experience much may be learned. The more important lessons are, (1) the beauty and the sacredness of true friendship, as seen in the loving intercourse of David and Jonathan ; (2) the possibility of unselfishness even under circumstances the most peculiar,—a crown-prince voluntarily surrendering his kingdom, and covenanting that he himself shall be "next" ; (3) the proneness of even God's servants to resort to falsehood and deceit in emergencies ; (4) such conduct, however, not sanctioned by God, and attended often by the most fatal consequences (22 : 6-19) ; (5) the providential protection afforded by God to those whom he regards as his own.

STUDY VII.—DAVID'S OUTLAW-LIFE (cont.) ; 23 : 29-27 : 12.

Remarks : 1. Try to get the scenes of the "study" before you in as vivid a form as possible. It is only when history is made to *live* that it makes an impression.

- 2. We must not forget that we are dealing with matter that is very old. If we compare the date of these events with those of the earliest events in Greek and Roman history, one begins to gain some idea of their relation to the world's history, so far as time is concerned.

First Step : General Study.

- 1. **First Reading :** Study (with note-book and pencil in hand) chapters 23 : 39-27 : 12, and write down, as you go along, the main points of the story ; e. g., (1) David spares Saul's life in the cave ; (2) the interview, David declaring his innocence, Saul confessing his injustice ; (3) Samuel dies ; (4) the story of David and Abigail ; (5) the Ziphites again betray David ; (6) David again spares Saul's life ; (7) his final expostulation with Saul ; (8) David becomes a vassal of the Philistines, living at Ziklag, and making incursions among the neighboring tribes.
- 2. **Second Reading :** Study again, (1) correcting or improving the work done, and (2) indicating in connection with each point the verses belonging to it.

3. **Résumé:** Take up the points or topics one by one, and in *thought* associate with each all the details of the narrative which connect themselves with it. If necessary, read the chapters a third time; but do not be satisfied until the entire material is firmly grasped.

Second Step : Word-study.

1. *Ch. 23: 29-34: 8:* (1) compare the account in ch. 26; (2) compare the headings of Pss. 57, 142; (3) *En-gedi* (v. 29), location and occurrence in previous history; (4) *sheep cotes . . . cave* (v. 3); (5) *cut off the skirt* (v. 4); (6) *heart smote him* (v. 5); (7) *did obeisance* (cf. 20: 41; 1 Kgs. 1: 16, 31).
2. *Ch. 24: 9-22:* (1) *men's words* (v. 9), cf. Ps. 7; (2) *wickedness, etc.* (v. 13); (3) *a dead dog, a flea* (v. 14); (4) *I know well* (v. 20), cf. 18: 9; (5) *swear now* (v. 21), cf. 20: 14.
3. *Ch. 25: 1-13:* (1) *in his house* (v. 1), cf. 2 Chr. 33: 20 with 2 Kgs. 21: 18; (2) *wilderness of Paran* (v. 1); (3) *Maon, Carmel* (v. 2); (4) *thou hast shearers* (v. 7), cf. 2 Sam. 13: 23, 24; (5) *stuff* (v. 13), cf. 10: 22; 30: 24.
4. *Ch. 25: 14-44:* (1) *son of Belial* (v. 17); (2) *skins of wines* (v. 18); (3) *parched corn* (v. 18); (4) *cakes of figs* (v. 18), cf. 2 Sam. 16: 1; 1 Chr. 12: 40; (5) *God do so unto the enemies, etc.* (v. 22); (6) *the trespass of thine handmaid* (v. 28); (7) *make my lord a sure house* (v. 28), what did this imply? (8) *bundle of life* (v. 29); (9) *he shall sling out* (v. 29); (10) *accepted thy person* (v. 35); (11) *heart died* (v. 37); (12) *returned upon his own head* (v. 39); (13) *Jesreel, Gallim* (Isa. 10: 30).
5. *Ch. 26: 1-12:* (1) compare ch. 24; (2) *Ahimelech the Hittite* (v. 6); from a concordance look up all the biblical references to Hittites; (3) *Abishai* (v. 6), cf. 2 Sam. 21: 17; 10: 10; 3: 30; (4) *Jehovah shall strike him* (v. 10).
6. *Ch. 26: 13-25:* (1) *and he said* (v. 13), compare this speech with that in 24: 9 seq.; (2) *let him accept an offering* (v. 19); (3) *abiding in the inheritance of Jehovah* (v. 19); (4) *Jehovah render to every man, etc.*, cf. 24: 19.
7. *Ch. 27: 1-12:* (1) *Achish* (v. 2), cf. 21: 10; 1 Kgs. 2: 39; (2) *Ziklag* (v. 6); (3) *Geshurites* (v. 8); (4) *Amalekites* (v. 8), cf. 15: 18; (5) *came to Achish* (v. 9); (6) *and David said* (v. 11).

Third Step : Topic-study.

1. **Saul's Evil Spirit:** (1) Consider the following passages: 16: 14; 16: 15, 16; 18: 10; 19: 9; 18: 23; 1 Kgs. 22: 19-22; (2) the various designations of this "spirit" in these passages; (3) what in Saul's physical or mental condition showed the influence of this "spirit"? (4) in connection with this the "demons" of the New Testament times; (5) the power of music upon disease of the mind; (6) whether Saul was simply insane, or whether his case was one of special supernatural interference; (7) in either case, to how great an extent was he responsible for his condition?
2. **David's Early Training:*** Consider (1) the training received at home, as a shepherd boy in solitude and amid dangers, and the traces of this seen in his later life; (2) the training received at court, in the midst of "the terrible discipline of flattery"; the discipline also of success; the qualities here cultivated; (3) the training received from his outlaw-life, viz., ability to govern, contact with men of every class; (4) the qualifications secured by this training for his future work.
3. **David and the Ziphites:**† Consider (1) the details of the story (ch. 26); (2) the details of the similar story (ch. 23); (3) the points of agreement touching the conduct of the Ziphites, the pursuit of David, David's generosity towards

* See Kirkpatrick's *1 Samuel*, pp. 38 seq.

† See Kirkpatrick's *1 Samuel*, pp. 243 seq.

Saul ; (4) probability of the repetition of these circumstances ; (5) the many points of difference between the narratives, and the difficulty of explaining them except upon the supposition that similar events happened twice ; (6) what would follow the acceptance of the view that we have here two distinct narratives of the same event ?

Fourth Step : Classification.

Follow the directions given in previous "studies" and classify the details of the material according to the general heads there given, with the addition of any that may be necessary.

Fifth Step : Organization.

Combine the material of the sixth and seventh "studies," and make a complete list of the *events* included in these "studies" which bear directly or indirectly upon *David's Outlaw-life*.

Sixth Step : Religious Teaching.

Many other lessons than those noted in the preceding "study" are suggested by the events of *David's Outlaw-life* ; among these may be mentioned (1) that of magnanimity and generosity, from David's treatment of Saul at the cave of Engedi (24 : 7 seq.) ; (2) that of the hardening and undermining influence of sin, from the attitude of Saul toward David ; (3) the possible fickleness, treachery and general depravity which may characterize one who has been given a position because he is supposed to possess qualities the very opposite of these ; (4) the dangers and difficulties which beset a good man when he is on any other than the right path.

STUDY VII.—SAUL'S LAST DAYS ; 28 : 1-31 : 13.

- Remarks :** 1. We are now approaching the end of the book. It is important that we hold together the material which has been gathered. To this end, let a rapid survey be taken of (1) the several "topic-studies," (2) the outlines as found under the head of "organization."
2. If the pupil has been faithful, the details and order of the material should now be so familiar that the number of a chapter, e. g., 15, 21, will suggest the subject of that chapter.
 3. For variety, and for the sake of discipline, an entirely different plan will be pursued in the eight "studies" which shall be given to 2 Samuel.

First Step : General Study.

1. **First Reading :** Study (with note-book in hand) chapters 27-31, and write down as you go along the main points of the story ; e. g., (1) war again with Philistia ; (2) Saul goes to the witch of En-dor ; (3) David is dismissed from the Philistine army ; (4) Ziklag is plundered ; (5) the pursuit and rescue, and distribution of spoil ; (6) death of Saul and his sons in the battle of Gilboa ; (7) their bodies exposed and rescued.
2. **Second Reading :** Study these chapters again, (1) correcting or improving the work done ; (2) indicating in connection with each point the particular verses belonging to it.

3. **Résumé:** Take up the "main points," one at a time, and in *thought* associate with each all the details of the narrative which connect themselves with it.

Second Step: Word-study.

1. **Ch. 28: 1-7:** (1) *therefore thou shalt know, etc.* (v. 2), in what respect ambiguous? (2) *keeper of mine head* (v. 3); (3) *now Samuel, etc.* (v. 3), relation of v. 3 to what precedes, to what follows; (4) *familiar spirits, wizards* (v. 3), cf. 15: 23 and Lev. 19: 31; 20: 27; Deut. 18: 10 seq.; (5) *Skunem* (v. 4); (6) *Saul inquired of Jehovah* (v. 6), cf. 1 Chr. 10: 13, 14; (7) *by dreams* (Num. 12: 6); (8) *En-dor* (v. 7).
2. **Ch. 28: 8-25:** (1) *bring me up Samuel* (v. 11); (2) *gods* (v. 13); (3) *an old man cometh up* (v. 14); (4) *Saul perceived* (v. 14); (5) *thine adversary* (v. 16), cf. margin; (6) *will deliver Israel also* (v. 19).
3. **Ch. 29: 1-11:** (1) *now the Philistines* (v. 1), this connects with 28: 1, 2; (2) *Aphék* (v. 1); (3) *fountain in Yearael* (v. 1); (4) *and David said* (v. 8), the character of this answer; (5) *as an angel of God* (v. 9), cf. 2 Sam. 14: 17, 20; 19: 27.
4. **Ch. 30: 1-31:** (1) *the south and Ziklag* (v. 1); (2) *spoke of stoning him* (v. 6); (3) *bring me hither the Ephod* (v. 7); (4) *his spirit came* (v. 12); (5) *Cherethites* (v. 14), cf. 2 Sam. 8: 18; (6) *evening of the next day* (v. 17); (7) study the places mentioned in vs. 27-31.
5. **Ch. 31: 1-18:** (1) *Saul's sons* (v. 2), cf. 14: 49; (2) *went sore against* (v. 3), cf. 1 Kgs. 22: 31 seq.; (3) *these uncircumcised* (v. 4); (4) *fell upon it* (v. 4), cf. 2 Sam. 1: 9 seq.; (5) *Akhtaroth* (v. 10); (6) *Beth-shan* (v. 10); (7) *inhabitants of Jabesh-gilead* (v. 11), cf. ch. 11; (8) *burnt them* (v. 12), was cremation common?

Third Step: Topic-study.

1. **The Witch of En-dor:*** Consider (1) the view that Samuel really appeared and spoke, which is favored (a) by Jewish tradition (1 Chr. 10: 13; Ecclesiasticus 46: 20; Josephus, etc.), (b) by the narrative itself, e. g., vs. 15, 16, 20; in this case, was it the witch who called him up? or was he sent by God? (2) the view that there came a demon counterfeiting Samuel,—held by Jerome, Luther, Calvin, "it being inconceivable that the soul of any saint, much less of a prophet, was drawn forth by a demon;" (3) the view that the witch, in her state of self-excitement, was herself deceived; (4) the view that the witch deliberately imposes upon Saul; (5) the evident idea of the writer of this narrative; (6) the objections to each of these views; (7) the question, to whom we are indebted for the story,—the witch, or Saul, who died on the next day; (8) the relation of the transaction to modern spiritualism.
2. **Battle of Gilboa** (ch. 31): Consider (1) the parallel account 1 Chron. 10: 1-12; (2) the place of the battle, the plain of Esdraelon; (3) other battles fought here, cf. Judg. 4: 15; Judg. 7; 2 Kgs. 23: 29; (4) the details of the battle; (5) the great interests involved, and the issues which grew out of it.
3. **Saul's Reign as a whole:** Consider (1) the three divisions of the reign, and the important events of each; (2) the general character of the reign, and its policy; (3) the relation of the reign, so far as it was a failure, to the people's request for a king; (4) the points in respect to which it was a *good* preparation for what was to follow; (5) the points in respect to which it was a *bad* preparation.
4. **Comparison of Pentateuch-passages:** Compare the following passages with those cited, in each case, from the Pentateuch, and give the results: (1) 14: 32, with Gen. 9: 4; Lev. 3: 17; 7: 26; 17: 10-14; 19: 26; Deut. 12: 16, 23, 24; (2) 19, 5, with Deut. 19: 10-13; (3) 20: 26, with Lev. 7: 20, 21; (4) 21: 6, with Lev. 24: 5-9; (5) 28: 3, with Lev. 19: 31; 20: 27; Deut. 18: 10; (6) 30: 24, 25, with Num. 31: 27.

* See especially Kirkpatrick's *1 Samuel*, pp. 244, 245.

5. **Moral Difficulties** : Consider (1) the command to destroy the Amalekites (15: 3); (2) the cases of deception 16: 2, 3; 19: 13, 14, 17; 20: 6; 21: 2; 27: 10, 11; 29: 8; (3) some of the principles which are to be adopted in dealing with these and similar passages.

Fourth Step : Classification.

Go through the material gathered from the various sources and classify it under the following heads: (1) names of places; (2) names of persons; (3) important events; (4) miraculous events; (5) important sayings; (6) literary data; (7) chronological data; (8) worship; (9) manners and customs; (10) historical allusions.

Fifth Step : Organization.

1. Arrange the material of this study under the heading, *Saul's Last Days*, and make out a series of topics which will include all the more important events.
2. Organize now the material of the whole book in some such way as the following:
 1. Samuel's early life, 1: 1-4: 1 a.
 2. The close of the theocracy, 4: 1b-7: 17.

This may be taken as Part I of the black book—the close of the period of the Judges.

3. Saul, appointed, elected, established, 8-11.
4. Saul's reign till his rejection, 12-15.
5. David introduced and banished, 16-19.
6. David's outlaw-life, 20-23: 28.
7. David's outlaw-life (cont.), 23: 29-27: 12.
8. The last days of Saul, 29-31.

This may be taken as Part II of the book—the beginnings of the Monarchy.

Sixth Step : Religious Teaching.

The last scenes of Saul's life are pathetic and tragic. Nothing in Old Testament history appeals so strongly to our sympathies as the inglorious end of this first king. The teachings of these events are clear and definite. We see (1) what must be the end of a career guided and regulated by false principles; (2) the strength of superstition, even over one who had for years endeavored to root out that particular form of it which finally gains control of him; (3) the infamy and disgrace which may result where opportunities existed for success and glory; (4) what it really means to be deserted by Jehovah.

AN EXPOSITORY TREATMENT OF THE GOSPEL OF MARK.*

Preliminary.—If any parts of the New Testament are capable of an expository treatment, the Gospels would seem specially adapted to it. They are made up of episodes which are at the same time related and independent, and capable, therefore, of a treatment in a course of expositions as well as in distinct and separate sermons. If what is suggested on another page† be correct, it is possible and eminently advisable to make the whole of any one Gospel the subject of a single discourse. Why? Because it is not merely a chronicle, but is organized about a few ideas, if not indeed but one controlling thought. Canon Farrar has done just this in his "Messages of the Books" in an admirable way worthy of study and imitation. If he has erred or partially failed, it is in making his sermons too scholarly. But it is possible, also, to handle, in an expository way, sections from these Gospels, and here is the material with which most of those who practice expository preaching begin and in which they feel most at home. It may be worth while to devote a portion of our space to the study of some expository work on the Gospels.

The Material.—The book chosen as the basis of criticism and suggestion is a series of sermons, published a few months ago by an eminent preacher. A brief preface informs the reader that "in character they are meant to be plain expository sermons, with illustrations and enforcements easily joined together." One may expect, then, to find here the writer's idea of what an expository sermon is. A glance at the contents reveals a series of twenty-eight discourses, beginning with "Beginnings of the Gospel" and closing with "Lessons at the Sepulchre." It is an endeavor to cover the whole Gospel of Mark in a series of sermons, and will afford an illustration of both the methods mentioned above. Manifestly, a résumé of its contents would occupy too much space. The student, if he has the book in hand, can follow closely the analysis and criticism which will here be given. And though, without it, he must be content with our condensed remarks, he will be greatly profited by accompanying these outlines with an independent study and comparison of the Gospel itself.

Analysis of the Material.—This analysis will follow the two lines of treatment which, as has already been said, find their place in the work. There is both the discussion of passages taken in regular order, proceeding through the Gospel from beginning to end, and also a detailed treatment of particular sections as they are reached in the course of the more general survey.

First, the question may be asked, What is given as an exposition of the Gospel as a whole? Manifestly a statement of the contents of the entire series of twenty-eight discourses would be as unnecessary as it is impossible in the limits of this brief article. It is sufficient for all purposes simply to indicate the passages treated in the three first sermons, which fairly represent the method adopted throughout.

* **STUDIES IN MARK'S GOSPEL.** By Rev. Charles S. Robinson, D.D. New York: The American Tract Society. Pp. 299. Price \$1.25.

† See page 114.

The introductory discourse has as its text Mark 1:1. The following one takes up Mark 1:2. The third considers Mark 1:34. No exposition or discussion is given of the intervening verses. As the writer proceeds in his work, he is found to make many such omissions, even to the extent of passing over entire chapters, while on the other hand several sermons are found to be devoted to the consideration of single verses in the same chapter.

Secondly, the character of these discourses as expositions of particular sections or passages of Scripture may be analyzed. Take the twenty-fifth discourse, which is a fair example of all. It considers Mark 14:55-65, and is entitled *Misunderstood to the End*. Its main points are summarized as follows:

Introduction: Jesus stands alone before the Council. He is above his age and is therefore misunderstood.

- I. These misunderstandings relate to
 1. His entire life (v. 56);
 2. His doctrines (vs. 57, 58);
 3. His silence (v. 60);
 4. His entire purpose (vs. 61, 62);
 5. His temper (vs. 64, 65).
- II. Lessons from these misunderstandings,
 1. Every saint must expect to be solitary;
 2. Gentleness makes men great.

A careful observation of the above outline shows that the preacher has grouped the scripture material in the section treated under one general head, viz., "misunderstanding." Each verse is made to contribute something to this main topic. The result is a clear, compact and definite discussion. The same may be said of nearly all the sermons under review. They are admirably organized and seem to introduce in the course of the discussion the larger part of the scripture material of each passage treated.

Criticisms.—Bearing in mind the characteristics of the sermons as a whole and as particular independent discussions, we may proceed to the task, which, if less agreeable, may be equally profitable, of making some criticisms upon their form and method.

1. The analysis of what is given by the writer as an exposition of the Gospel of Mark as a whole in this series of sermons proves clearly that his endeavor must be acknowledged a failure. After one has read them all through thoughtfully, he is left with no distinct apprehension of the meaning, contents, and purpose of this Gospel. The discourses might have been founded on Luke or Matthew, except so far as they are labeled with a text from Mark, or now and then discuss passages peculiar to him. Exception might reasonably be taken to the frequent and large omissions of passages, as noted in the analysis. Should it be replied that not all the material is equally important and that a selection of passages was necessary, this may be allowed, provided that a principle of selection is followed which has its basis in the evangelist's material. No such principle is found governing the selections of the preacher. How, indeed, could this be claimed when, following the second sermon, discussing Mark 1:2, comes a study of Mark 1:34, events so fundamental to this Gospel and to its controlling ideas as the baptism, temptation, first preaching of Jesus, and calling of disciples being passed over almost without a word? As sermons expository of the Gospel of Mark they would seem to be far from accomplishing their purpose.

2. But what may be said of the exposition of the particular sections of the Gospel, one of which has been analyzed? It was noted as a commendable feature of that outline, that it grouped the scripture verses about a single thought, "Misunderstanding." Yet here it must be asked, Was this the thought of the evangelist in the passage in question? If it is not, the sermon, as an exposition, is a failure. And when the passage is studied, no such thought is found to be the fundamental and dominant teaching there. It is there, no doubt, but not as the central idea, the prominent truth designed to be conveyed as the lesson of the passage. Here, again, a failure must be recorded in the endeavor to expound a section of the Gospel in its meaning and purpose.

3. It is possible now to lay bare the secret of the failure. What has impaired the value of these discourses as expository sermons is this, that they are expositions of a particular thought or subject which the preacher lights upon in the passage, not an exposition of the passage itself. The reader cannot fail to notice this fact in the discourse already outlined above. The same thing can be observed in any of the others, as, for example, in the third sermon, entitled, "A Day in Capernaum," where the work done and the words said during that eventful day, are not considered; but the subject of the miracles of Jesus is discussed with the use of this particular section merely as illustrative material. It is evident that a method of treatment like this not only fails to satisfy the expository demands of the individual passage, but will result in no adequate development of the entire Gospel. No combination of independent selections dealt with upon so vicious a method can produce a harmonious, progressive, unified whole.

Conclusion.—This criticism discloses an important fact, namely, that "expository preaching" is sometimes made to include the exposition of a theme or a thought. This is a conception which is not to be regarded as legitimate. Exposition in the true sense is concerned primarily with the scripture passage, not with any subject for discussion which may arise out of the passage. Expository studies in any Gospel consider what is the meaning of the Scripture and its application to life. Whoever gets a good idea and finds it congruous with a Gospel passage, and so proceeds to illustrate it by that and other passages, will scarcely be able to turn out more vigorous and more beautiful work than this of Dr. Robinson—but he has not yet begun to produce an expository sermon.

Synopses of Important Articles.

Jesus of Nazareth.*—Among "liberal Christians" the interest in Jesus Christ and regard for him as a personal being seem to be dying out. Yet the liberalizing and progressive tendencies among men to-day come originally and directly from him. Nevertheless some regard his influence as having vanished and others think that he stands in the way of progress. "I have no idea that this way of thinking can endure." The man who exerts this marvelous and unceasing power over humanity in favor of progress ought to be to us the most interesting of beings. "While I am far from thinking it essential to the Christian character that it should be formed by the direct personal influence of Jesus, I hold it to be a very great loss when he is ignored as outgrown and obsolete, he who is the original and still richest source of inspiration, of truth, of love, and of power." They who seek for a new ideal would do well to realize the ideal actualized in him before looking for a new one. In seeking to know more about Jesus, we turn to the Gospels.

1. What is their origin? They were probably written not by any of the immediate adherents of Jesus, but by persons who derived their information from them. They are collections of memorabilia, compilations of memoranda. The fourth Gospel is best explained as written by a younger friend and disciple of John, from whom he learned the events and the kernel of the sayings. The spirit of Jesus inspired this writer.

2. What is their character? They show on the face of them certain strong marks of being accounts of events that actually occurred: 1) They contain copious references to times, places and persons. Grant that there is fable in the Gospels, to infer from this fabulous element that they are wholly of this character is irrational. The exaggerated and fictitious only prove the existence of an underlying basis of truth. Where there is smoke there must be fire.

2) The narratives admit of being thoroughly sifted by a candid and fearless criticism. The miracles of healing admit of a natural interpretation—the supremacy of spirit over flesh. "In believing in Jesus the people were believing in God." Jesus emphasized their faith, not any peculiar gift he had in healing.

3) The extraordinary power of characterization as revealed in the Gospels; e. g., Martha and Mary. Only a Shakespeare could have *invented* such figures. Take Jesus—portrayed by no mortal hand. Nature, God himself, wrote between the lines of the narrators. It is in the perfection of his human nature that his divinity consists. We cannot afford to neglect him. His personal influence is still here determining the course of human history with increasing power as he becomes better understood—born to be the Conqueror and Re-creator of the world.

The spirit of the article is of the loftiest kind. The writer is a man of spiritual insight and profound thought. He reasons in apothegms, if he reasons at all. Much of what he says is acceptable to every devout mind and worthy of the careful consideration of religious iconoclasts. But he is on untenable ground. His language, however lofty, has, even in its most beautiful cadences, a hollow and unsatisfying echo of the truth. His arguments mean more than he would have them mean. As a devout student of the Evangelists he is constrained to say, "My Lord and my God."

The Image and the Stone.†—Nebuchadnezzar is interesting to us because of his relation to God's chosen people. God makes him His minister and grants him a vision. Of this vision concerning the Image and the Stone we seek a sym-

* By Dr. W. H. Furness, in *The Unitarian Review*, July, 1889. Pp. 47-66.

† By Josiah Gilbert in *The Expositor*, June, 1889. Pp. 448-460.

bolic rather than a definite historical meaning. 1) The image is of a man, representing worldly, immovable power; metallic; fashioned by human hand, product of human skill; unassailable except in the feet of clay. The stone is a natural product; of no recognizable or definite shape. The cause of its descent is not observable. Then when it has destroyed the image, it seems to have life, grows, fills the horizon. 2) The destruction is accomplished by striking on the flaw in the image, the mixed iron and clay aptly representing the moral corruption which destroys kingdoms. The image may still stand, apparently untouched, but it is doomed. This does not imply dissolution of order and authority in human affairs, but the overthrow of elements antagonistic to God's kingdom. 3) The stone is not the visible kingdom of Israel, no earthly kingdom. It appears as a simple, unsuspected force, involving great and grand possibilities. It is a kingdom of peace, a mountain unassailable, universal, enduring. It is the divine kingdom of Christ. 4) This marvelous narrative must have as its basis essential truth. It could not have been an invention. It would not have served its purpose, nor were there men who could invent it at the time supposed. It fits into the historical crisis in which the Bible puts it. It was to the king a true revelation of the counsels of God.

An excellently conceived and expressed exposition of this vision from a symbolic point of view.

The Ministerial Priesthood.*—It is admitted on all sides in the church that the church considered as a whole is priestly. But it is also maintained by some that over and above this universal priesthood of all believers there is provision made in the New Testament for a "Ministerial Priesthood," resting on an entirely distinct foundation and clothed with special powers. It is true that ministers share in the priestly powers of the church as a whole, that they are a special order by divine appointment, and that they are in part qualified for its duties by the laying on of hands by their predecessors; but the question is whether there are two lines of grace flowing directly from Christ, one to laymen, the other to ministers, each different in kind and perfectly distinct from the other—or whether laymen and ministers stand in the same relation to Christ and that the privileges and duties of the ministry are concentrated in them only for the sake of a more orderly attainment of ends in which all have an equal interest. In John 20: 21-23 ministerial privileges were conferred not on the apostles alone but to the church as a whole, as shown in Lk. 24: 33. In James 5: 16 a fair interpretation cannot limit confession to the ministry. The use of the word "church" in Mt. 18: 15-17 shows that the entire body is referred to. In the account of the descent of the Spirit in Acts 2: 1, an attempt is made to limit it to the twelve. This is manifestly impossible, among other reasons, in view of verse 17. The conclusion is that there is no ground for the theory of two original lines of grace or that one line of grace flows to the church through the ministry. This is further established by the fact that the Christian minister is nowhere called "priest" in the New Testament. While other Old Testament terms were applied to the church, this one was carefully dropped. Therefore there is a ministerial priesthood in the church only as ministers partake of the universal priesthood of all believers. Ministers have no pre-eminence over the church except as servants of the church, returning to it the favors which through the church have been bestowed on them.

An able discussion of this important question, remarkable for breadth and candor, but yielding to the advocates of apostolic succession more than many would be willing to allow.

* By Rev. Professor W. Milligan, D.D., in *The Expositor*, July, 1889, pp. 1-23.

Critical and Exegetical Notes.

Errors in the Bible.

Are there errors in the history, geography and chronology of the Bible? That there are is not only the claim of rationalistic critics, but even the admission of certain evangelical scholars. On the other hand the great mass of the evangelical teachers and preachers in this country are not willing to admit this. They stoutly maintain that the Scriptures, at least in their original copies, were errorless. This view is held with great tenacity because it is said, and that truly with great force, "That the primary and secondary matter in Scripture, such as doctrine and history, are so indissolubly connected with each other, that uncertainty in respect to the latter, casts uncertainty upon the former. If for example, the history of the residence of the Israelites in Egypt and of their exodus and wanderings, is mythical and exaggerated like the early history of Assyria and Babylon, this throws discredit upon the decalogue as having been received from the lips of God on Sinai. If the history, geography and chronology in the midst of which the doctrinal elements of the Pentateuch are embedded, contain fictions and contradictions, these doctrinal elements will not be accepted as an infallible revelation from God." Thus also is it said to be with the entire Bible; and if you begin to admit errors of statement of facts where are you going to stop? will you not land at last like Robert Elsmere by the side of the grave of a *dead* Lord? Such, indeed, is the tendency of admitting errors, although we by no means believe it to be the inevitable conclusion of that position. Then, moreover, it is asked, where are the alleged errors which cannot reasonably be explained as those of copyists, or arising from a wrong translation or interpretation, or from our ignorance of all attending circumstances, or, like many of those previously alleged, may not be proved by further discovery and research to have been wrongly so called? This indeed is the important question. What are the facts? By the facts the evangelical doubters are willing to abide. If, however, these errors exist, they should be able to be stated with such force and clearness as to obtain the verdict of the intelligent evangelical Bible students of this country in their favor. It will not do to allege errors in a general way or to appeal to the authority of German scholars in their behalf; if they really exist they should be able to be definitely and exactly pointed out. If the Bible, also, is like other ancient writings in respect to its history, chronology and geography, and the errors in these particulars have only been explained away by unscientific reasoning, as some hold, then let this same unscientific reasoning be applied to the writings of a Homer or a Livy or or some other ancient writer, and thus let such writings be proved equally errorless with the Bible, or any particular book of the Bible, in historic statements.

Unless some such work is done as it has not yet been, those of our evangelical teachers and preachers who regard the original documents of the Bible errorless cannot be expected to change their views or countenance those whose first assumption is that the Bible is not infallible in its statements of history, geography or chronology.

C. L. E.

Numbers 20: 7—12.

Three things are here to be noted.

First: What was Moses commanded to do?

Second : What did Moses do and say ?

Third : What accusation is made against him ?

First : He was to take the rod, gather the assembly together and *speak* unto the *rock*.

Second : He took the rod, gathered the congregation, said unto *them* : "Hear now ye rebels ; must we fetch you water out of this rock ?" and smote the rock twice.

Third : He is accused of unbelief : "Because ye believed me not," vs. 12 ; of rebellion : "Because ye rebelled against my word," vs. 24, 27 : 14 ; of improper speaking : "He spake unadvisedly with his lips," Ps. 106 : 33.

Of these three, unbelief, disobedience and speaking unadvisedly (lip-talk), can we find one to be chief? or were all equally prominent in his wrong doing? What was there wrong in the words or act of Moses? He smote the rock, when he was commanded to speak unto it. Why did he smite it? Was he angry? Was he indifferent? Perhaps the reason for his *acts* can be determined from his *words*. "Hear now ye rebels ; must we fetch you water out of this rock?"

If "exegesis is a matter of emphasis," how shall we emphasize this to determine its significance? Shall we read it : "*must we?*" etc., or "*must we?*" . . . or how? Our English translation does not determine for us which word ought to be emphasized. But the Hebrew does. And as we turn to that we find that the pronoun is not expressed at all. Of course then that must not be emphasized. For if it was to be, it would have been put in the text. In the Hebrew any word is emphasized by taking it out of its regular position and placing it first in the sentence. Here we find the words "from this rock" at the beginning of the sentence, and thus made emphatic. We should then read the words : "*From this rock shall we fetch you water?*" And this clearly means that Moses doubted the possibility of getting water from that rock. He showed unbelief in his words. And that is the charge : "Because ye did not believe." He showed it in his act, "he smote the rock *twice*." Speaking would not be efficient. One stroke would not be efficient, he thought. He had not full faith. His unbelief led to disobedience, and it led to his "lip-talk."

BARNARD C. TAYLOR, Chester, Pa.

On the Number of the Babylonian Captives.

Considerable difficulty has been found in reconciling the number of the Jews carried into captivity by Nebuchadnezzar as given in the second book of Kings, and in the prophet Jeremiah. It is believed that the difficulty is purely a chronological one, and not at all in regard to the number carried away. By comparing and synchronizing the dates given this becomes evident, and also gives information in regard to the number of successive deportations and the probable sum total of the captives.

The first deportation to Babylon is not recorded at all in the historical books, but is mentioned in the opening verses of the prophet Daniel (Dan. i. 3, 4). No numbers are given there, but it is said that certain peculiarly gifted young men were selected "of the king's seed and of the princes" among whom were Daniel and his three companions. It appears, then, that there must have been others "of the king's seed and of the princes," probably many of them, and also others who were not thus distinguished. No definite cipher can be fixed, but it seems probable that the number must have been reckoned by hundreds. This occurred in the third year of Jehoiakim, which was the year before Nebuchadnezzar's accession to the throne (see Jer. xxv. 1) although he is very naturally spoken of as "king." Eight years after this, i. e. in Nebuchadnezzar's seventh year, Jeremiah mentions (lii. 28) that 3023 of the Jews were carried off by him to Babylon. This must have

occurred in the early part of the same campaign in which he laid siege to and took Jerusalem. In the following year, the eighth of Nebuchadnezzar, Jerusalem was taken and the king, Jehoiachin, with 10,000 of the people (2 Ki. xxiv. 14) was carried captive. It was at this deportation that the prophet Ezekiel (i. 1 with xxxiii. 2) was carried off. There is no record of any further captivity for a period of ten years. At the end of that time, in the eighteenth year of Nebuchadnezzar, Jeremiah, (lii. 29) mentions that 832 were carried away. This also was doubtless in the early part of a campaign which ended in the destruction of Jerusalem and the temple. At the close of this campaign it is said (2 Ki. xxv. 11) that "in the nineteenth year of Nebuchadnezzar," the "rest of the people that were left in the city, and the fugitives that fell away to the king of Babylon, and the remnant of the multitude" were carried away. The numbers are not given, but were probably very large, as they seem to have included the whole mass of the people. Subsequently, in the twenty-third year of Nebuchadnezzar, (Jer. lii. 30) 745 more were taken to Babylon. The whole period of the carrying off of the Jews is thus seen to have covered twenty-four years, extending from the year before Nebuchadnezzar ascended the throne to the twenty-third year of his reign. The sum of the various numbers mentioned is 14,600; but none are given in connection with two of the deportations, that at the time Daniel was taken, which probably amounted to only a few hundreds, and that after the destruction of the temple, when probably a much larger body was carried off than in all the others put together. There were then six successive deportations, instead of only the three commonly spoken of; while three of these were each of a less number than 1,000 (two of them certainly, the other probably); the other three were large, one just over 3,000, the next 10,000, and the third probably many tens of thousands.

The mention, often incidentally, of these various deportations may show that there were still others of which no record has been preserved, so that the process was going on at every convenient opportunity for a quarter of a century. The number of Jews remaining in the land at the time of the murder of Gedaliah must therefore have been small, and when these fled to Egypt, the country appears to have become almost entirely depopulated.

FREDERIC GARDINER, Middletown, Conn.

Not to Destroy, but to Fulfill.

MATT. 5 : 17-20.

Probably other students have had experience similar to mine upon this passage. It is an utterance that seems to determine how the two dispensations shall be viewed in relation to each other; but in fact, after the bringing-up that Christian students generally have had, it will be interpreted in the light of what one already thinks upon that subject. It is often so; determinative words of our Lord are understood in the light of our more general conclusions, and progress toward a better understanding of them consists largely in a slow escape from the sway of these conclusion-premises. By such a course of experience this passage has gradually lost its difficulties, and has come to throw its light backward and forward over the two dispensations. There is nothing original in my view of it, and yet the following paraphrase may be helpful to some students.

"Think not that I came to destroy the law or the prophets, the authorities of the earlier dispensation in the Hebrew race. I came not to destroy, but to fulfill. I have come to accomplish all that the law and the prophets ever set before them; to reach, by other means, but really the end that they always had in view. So my mission has the law and the prophets on its side; they are no enemies to me, nor am I an opponent to them. I am destined to do what they foresaw as the true

good and sought to accomplish but were not able. Thus do I fulfill the law and the prophets; I accomplish their purpose, I reach their end.

"No, I make no attack upon the law, or any of its institutions. On the other hand I declare that while the world stands, no smallest item shall be abrogated in the law of the old covenant, till the purpose of the law has been attained, and thus the fulfillment has come. The law must live out its day. Of course, however, it cannot live beyond its day. Of course it is right that fulfillment should abrogate law. When the end for which that law of commandments was instituted has been reached, the law will be no longer needed. Jots and tittles then will pass away, and matters more central too; nay, the whole system will end, when the great fulfillment of its purpose has become real. When I shall have opened the new and living way to filial fellowship with God, the system of law will no more be needed, and will drop away. But though fulfillment will abrogate the law of the old covenant, nothing else will. I, you may be sure, shall lay no violent hands upon it, to hasten the end of its dominion. I shall fulfill it, but I shall not destroy it, and until it has reached the fulfillment that I bring to it, nothing can destroy one jot or tittle of the law. The law will stand and be binding, until it is superseded.

"If therefore any one meantime breaks a command of the law, even though it be one of the least commands, and teaches others to do the same, while yet the law remains un-superseded by its spiritual fulfillment; if any one thus treats an unabolished law with disrespect, and thrusts it aside as unimportant; that man shall be called a man of low rank in the kingdom of heaven. He may be in that kingdom of heaven which I introduce, but he has not caught my meaning,—he would destroy the law before it is fulfilled. But whosoever, understanding this my teaching and my purpose, shall obey and teach others to obey every unabolished, unfulfilled command, and shall thus preserve the law until the day of its dissolution, with the reverence which so sacred a law deserves, that man has caught my idea, and shall be recognized as one who has attained high rank in the kingdom of heaven.

"For the whole kingdom of heaven, even to the lowest rank that it includes, is higher than the whole law, even to the highest examples of its characteristic quality. The righteousness that is illustrated in the teaching and example of the scribes and Pharisees is strictly a righteousness of law, and well illustrates what a righteousness of law must be; it regards the law as final, looks for no fulfillment, and seeks for nothing beyond strict technical obedience. But the righteousness of the kingdom is an inward righteousness, a reality of the heart. It moves above the law. It is a righteousness of love and liberty, not of labor and detail. It is a life of faith and fellowship with God, a righteousness not of law but of fulfillment; whereas the pharisaic righteousness is wholly within the law, and aims no higher. And now I tell you that unless your righteousness reach above the law, out of which that of scribes and Pharisees has never passed; unless your righteousness has vitality in that higher realm of fulfillment to which I am leading you on, and can live when it is no longer judged by legal standards; you are not on the level of that kingdom of heaven which I am bringing, and cannot be among its members. The righteousness of that kingdom is not legal, but vital, and into that kingdom the men of mere law cannot enter."

In this light we can understand the conduct of our Lord in living loyally under Judaism, although He knew that the effect of His own mission would be to bring Judaism to an end. In this light, also, the conduct of the apostles with regard to the law, from the day of the Ascension to the fall of Jerusalem, appears as a rich and instructive comment upon this great utterance of the Master.

W. N. CLARK, Hamilton, N. Y.

General Notes and Notices.

Semitic Languages.

The following Semitic courses will be given in Yale University during the year 1889-90 by Professor Harper, assisted by Mr. C. E. Crandall, Mr. Geo. S. Goodspeed, and Mr. F. K. Sanders:

I. Hebrew and the Old Testament.

(1.) *Genesis i-viii*, including (a) the grammatical principles of the language; (b) acquisition of a vocabulary; (c) translation of English into Hebrew: *five hours* a week, first term.

(2.) *Deuteronomy*, critical translation with (a) review of grammar; (b) study of accents; (c) special exercises in Hebrew prose composition; (d) special study of the principal points of syntax; (e) principles of Hebrew poetry: *four hours* a week, second term.

(3.) *Hexateuchal Analysis*, (a) translation and comparison of the several documents of which the Hexateuch is composed; (b) an examination of the grounds on which the analysis rests: *two hours* a week, second term.

(4.) *Hosea*; *Zechariah*, a textual, grammatical, exegetical and historical study: *two hours* a week, both terms.

(5.) *Old Testament Prophetical Literature*, including (a) critical study of selected prophetic passages; (b) the growth and development of prophecy in the various periods of Hebrew history; (c) the study of prophetic life and methods, prophetic politics, prophetic historiography, prophetic ethics and theology; (d) a comparison of Old Testament prophetic literature with the corresponding literature of other nations: *two hours* a week, both terms.

[Those who take this course will be expected to pass examination on all the prophetical books.]

(6.) *Old Testament Prophetical Literature*, same as course 5, except that a knowledge of Hebrew is not required: *two hours* a week, both terms.

(7.) *The early History and Institutions of the Hebrews*; University lectures: *one hour* a week.

(8.) *Hebrew Readings*: (a) in Kings and Chronicles, *two hours* a week, first term, Mr. Crandall; (b) Isaiah xl-lxvi, *two hours* a week, second term, Mr. Crandall; (c) in Joshua, Judges, Samuel: *three hours* a week, second term, Mr. Sanders.

(9.) *The Book of Judges*: translation and interpretation with discussion of the text, literary form, and historical contents: *ten lectures*, first term, Mr. Sanders.

(10.) *The Books of Esra and Nehemiah*: translation and interpretation with discussion of the text, literary form and historical contents: *ten lectures*, second term, Mr. Goodspeed.

II. Assyrian and Babylonian.

(1.) *Assyrian for Beginners*, including (a) the grammatical principles; (b) study of cuneiform texts in Lyon's *Assyrian Manual*; (c) rapid reading of transliterated texts in same: *two hours* a week, first term.

(2.) *Syllabaries, Historical Inscriptions*, Delitzsch's *Assyrische Lesestuecke*, pp. 53-67, 110-121, II and V Rawlinson: *one hour a week*, second term.

(3.) *Assyrian Creation Account, Deluge Account*, etc., Delitzsch's *Assyrische Lesestuecke*, pp. 93-110; with study of Assyrian and Babylonian religion: *one hour a week*, second term.

(4.) *Nebuchadnessar East India House* (I R. 53-58 [59-64]): *two hours a week*, first term.

(5.) *Various Babylonian Inscriptions*, with study of later Assyrian and Babylonian history: *two hours a week*, second term.

III. Arabic, Aramaic, and Ethiopic.

(1.) *Arabic for Beginners*, including (a) the grammatical principles; (b) translation of Genesis i-iii, and selections from the Kuran: *two hours a week*, first term.

(2.) *Kuran*. Suras written during the sixth to the tenth years of Muhammed's life, 67, 53, 32, 39, 73, 79, 54, 34, 31, 69, 68, 41, 71, 52, etc., twenty-two in all, with special reference to the Scripture material and the Rabbinical and Arabic legends found in the Kuran: *two hours a week*, first term.

(3.) *Arabic Bible*, sight-reading in historical books: *one hour a week*, second term.

(4.) *Arabic Poets and Historians*, using Arnold's *Chrestomathy*: *one hour a week*, second term.

(5.) *Syriac*, using Neatle's *Syriac Grammar*: *one hour a week*, second term.

(6.) *Ethiopic*, principles of grammar and translation in "Liber Baruch" and "Carmina," Dillmann's *Chrestomathia Ethiopica*: *two hours a week*, first term.

(7.) *Comparative Semitic Grammar*, lectures based upon a comparison of the text of Genesis i-iii in Hebrew, Arabic, Aramaic, Syriac, Ethiopic, with references to the corresponding forms in Assyrian: *one hour a week*, both terms.

The Semitic Club of the University holds meetings every other week at which papers upon special topics are read and discussed.

Book Notices.

Abbot's Critical Essays.

The Authorship of the Fourth Gospel and Other Essays, selected from the published papers of the late Ezra Abbot. George H. Ellis. Boston, 1888. Price, \$3.00. Pp. 501.

America has never produced a biblical scholar of greater attainments and acumen than the late Dr. Ezra Abbot, Professor in Harvard University. His labors were of the most thorough and advanced character. His painstaking researches connected with important and difficult questions in the textual criticism, lexicography and exegesis of the New Testament place him in the very first rank of the world's specialists. His publications during his life-time were chiefly confined to learned review articles and pamphlets embodying the results of his exhaustive researches upon special topics. He was not a voluminous writer. A great part of his work was freely contributed to enrich the volumes of other men. He was a self-denying student who pursued learning for the love of it, stimulated chiefly by zeal for advancing sound and scientific knowledge.

A good work has been done in bringing together into a handsome volume a considerable number of his most valuable publications which were scattered about in reviews and pamphlets. The series is appropriately headed by his great essay on the external evidence of the genuineness of the Fourth Gospel, the most exhaustive treatment of that subject in the English language. This extended essay was issued in a single volume in 1880 by the publisher of the "Critical Essays." In it the Johannine authorship of the Fourth Gospel is defended with such an array of historic evidence and cogent argument as to leave little ground for the subjective and conjectural objections which have been so current in recent years.

One of the most elaborate essays in the volume is that on Romans ix. 5. In an exhaustive paper before the American Society of Biblical Literature and Exegesis, Dr. Dwight of Yale had defended the sense of this passage which is given in both our English versions: (R. V.) "And of whom is Christ as concerning the flesh, who is over all, God blessed for ever." According to this reading Christ is called God (so still more plainly in the older version), and the passage is one of much doctrinal importance. Dr. Abbot in his essay defends the construction of the sentence which yields the sense of the marginal reading of the Revised Version: "Christ *** who is over all, God be (is) blessed forever." On this view the statement concerning Christ ends with the word "all" and there follows an ascription of praise to God. Hence Christ is not here called God. It is a question in which many fine points are involved, and for an example of fair, candid and acute controversy we commend our readers to these two essays. Dr. Dwight's paper was published in the Journal of the Society of Biblical Literature and Exegesis for 1881. It would be a happy circumstance if theological controversies and discussions in biblical science might always be conducted with something of the fairness and dignity which characterize this debate.

An essay of similar character discusses the expression in Titus ii. 13: "our great God and Saviour Jesus Christ," with a view to determining whether the words "God" and "Saviour" refer to one and the same person, namely Jesus Christ, or are coördinate terms and refer to different persons. Here, too, it will be seen that the construction which Dr. Abbott defends finds place in the marginal reading of the Revision.

These three papers to which we have made brief reference fairly represent the character of this volume. It is a book which no student of the New Testament criticism should be without. It represents the researches of one of the most learned men of the age; and while we can by no means concur with him in all his conclusions, we can always value his great learning and admire his conspicuous candor.

A Contribution to the Science of Religion.

Some Chapters on Judaism and the Science of Religion. By Rabbi Louis Grossmann, D.D.; 12 mo, pp. 190. New York and London: G. P. Putnam's Sons, 1889. Price, \$1.50.

This book, if it does not stimulate thought, will be likely to be provocative of discussion. Its author is a Jewish rabbi, apparently of not very orthodox views. His aim is to show the contribution of Judaism as a religious belief and system of ideas to the science of religion in general. In this endeavor he is successful in developing the argument that the fundamental principles of Judaism are the most elevating and most universal of all religious conceptions. But his success is obtained at the cost of the sacrifice of all that has hitherto been regarded as essential to Judaism itself. The Judaism which he holds forth is so exceedingly modified as to be unrecognizable. Prophecy, as divinely derived or as prediction, is denied. The Bible is not inspired except as Spencer's "First Principles" may be said to be inspired. The spirit of reverence is reduced to "an attitude of respectful expectancy." The glory of Israel lies in her doctrine of providence and her zeal for conduct. It is in this emasculated system that our author finds the hope for humanity. Like all endeavors to form the universal religion out of the assumed wrecks of belief known as the partial or national religions among which Christianity is to figure, this composite photograph of faith is devoid of all strong and distinctive marks, a diluted natural religion, rationalistic in the extreme, broad to the limit of shallowness, benevolent to the verge of consideration for, and sympathy with, downright wickedness because forsooth it is sincere.

The truth is that the author, though brilliant, is not solid. He has not thought through his subject. His historical conclusions are not sound. His comparative estimate of Moses and Jesus, according to which he ranks Moses as a man of genius above Jesus who is a man of talent only, is a revelation of the quality of his critical insight. His abundant quotations from rabbinical literature, not the least valuable part of the book, are evidences of the weakness of his thesis. The world is not going back to Rabbinism such as is here revealed.

Some things are very sharply and clearly put by the writer, who now and then discloses a fine faculty for epigrammatic statement. Some examples may be cited. Religion "is the wisdom of history" (p. 61), "The antithesis to theological religion is personal religion" (p. 75), "The moralness (*sic*) of our deeds throws our dogmatics into the waste-basket" (p. 129), "Neither tradition nor theoretic religion has a right to brand a peaceable life as immoral, just because it was not turned out of their workshop" (p. 113). We are warranted in asking something more mature, more carefully thought out, from such a writer as this. If he had

only seen a little deeper than he has seen, what he has furnished us in this volume would be more valuable. Had he put ten years more of meditation upon this book, it would have made a larger contribution to the solution of these supreme problems of religion and would have had a chance of becoming permanently useful to thinking men.

Essays in Biblical Greek.

Essays in Biblical Greek. By Edwin Hatch, M.A., D.D., Reader in Ecclesiastical History, Oxford. New York: Macmillan & Co. 8vo, pp. 293. Price, \$2.75.

These essays by a distinguished Oxford scholar are important rather in what they suggest and promise than in what they actually furnish, though the latter is by no means inconsiderable. The author himself declares that the book "is designed not so much to furnish a complete answer to the questions which it raises as to point out to students of sacred literature some of the rich fields which have not yet been adequately explored, and to offer suggestions for their exploration." It consists of the substance of the lectures delivered by him as Grinfield Lecturer on the Septuagint. The three first essays will probably be most attractive and helpful to the general scholar. The first one treats of the value and use of the Septuagint, in which the materials for the study of Biblical Greek furnished by the Septuagint are elaborately presented. As a result of this presentation the conclusion is that "the great majority of New Testament words are words which, though for the most part common to biblical and to contemporary secular Greek, express in their biblical use the conceptions of a Semitic race, and which must consequently be examined by the light of the cognate documents which form the LXX." The assertion is made that "it is a safe rule to let no word, even the simplest, in the N. T. pass unchallenged." The second essay applies the methods and principles of Essay I. in short studies of certain N. T. words. These shed great light upon the meanings of words which have hitherto been in dispute, or concerning which there has been some doubt as to the exact shade of meaning. Sometimes a new and striking turn is given to a word, as in Luke 11: 53, the verb ἀποστοματίζειν is translated, in view of certain parallel uses in post-classical Greek, "to put questions to, as to a pupil on points of theology." This discussion is full of interest to all students of N. T. Greek. A third essay subjects to a careful examination the psychological terms used in the Septuagint and Philo, with a view to their bearing on similar terms in the N. T. The writer here comes to one important and wide-reaching conclusion, viz., "that the use of such terms in St. Paul differs in essential respects from the use of them in Philo, and that consequently the endeavor to interpret Pauline by Philonean psychology falls to the ground." The remaining essays are of less general interest.

Phoenicia.

The Story of Phoenicia. By George Rawlinson, M.A., Camden Professor of Ancient History in the University of Oxford. "Story of the Nations" Series. New York: G. P. Putnam's Sons. Pp. 356. Price, \$1.50.

The land and people which form the subject of this volume are full of fascinating interest to the student of ancient history. The Phoenicians were the great navigators and explorers of antiquity. Their relations to the commerce and manufactures of ancient nations, together with their service to all succeeding generations in connection with the alphabet and written language, make their history worthy of study by all intelligent persons. They are fitly included in a series of

volumes which present in a simple, popular yet scholarly way the story of the careers of the leading nations of ancient and modern times. It is to be regretted that the sources of information regarding Phoenicia are very few and unsatisfactory. Even where the materials are more ample, they come from such writers as Herodotus, Josephus, Philo Byblius, and others, whose statements are to be received with caution and carefully compared and sifted before they can be used with any high degree of certainty. The monumental remains of this people are also very meagre. It might almost be said that more information is given concerning Tyre and Sidon by the Assyrian inscriptions than their own records supply. The statement would certainly be true of the biblical material as compared with the Phoenician remains. Professor Rawlinson has utilized all these sources, giving, perhaps, more credence to Herodotus than many would be willing to allow. He has written his book in a vivid and pictorial way which will attract and hold the attention of the reader. He brings the history of the nation down to the third century A. D. and includes a sketch of the greatest maritime exploit of the Phoenicians, the circumnavigation of Africa, as well as a clear and stirring account of the siege and capture of Tyre by Alexander the Great. The book is among the best of an excellent series.

Bible Characters.

Bible Characters. By Charles Reade, D.C.L. New York: Harpers. Pp. 106. Price, 75 cts.

A very clever series of sketches has here been given us by the late popular novelist, Charles Reade. As might be expected, he has a purpose in writing. It is this. He advances and successfully maintains the thesis that "the characters of Scripture are a marvel of the mind," "a part of Scripture truth and aids to reasonable faith in a matter where faith is a boon and disbelief a calamity." The qualities, the characteristics of the biblical narratives are such as to make the acceptance of the things they relate as true the most reasonable conclusion. This view is enforced both by close and pressing argument and by illustrative examples. Chief among the latter is a vivid outline of Nehemiah's character and work. Briefer sketches of Jonah, David and Paul follow. The style sometimes verges on flippancy but in general the interest is roused and sustained by this new telling of the old tales.

A Bible Dictionary.

Dictionary of the Holy Bible for general use in the Study of the Scriptures, with engravings, maps and tables. Revised and enlarged edition. New York: American Tract Society. 8vo, pp. 720. Price, \$2.00.

The American Tract Society has done a useful service to Bible students in issuing a revised edition of their Bible Dictionary. The book is well gotten up with clear type and good paper at a cheap price. The articles seem to be well abreast of the times and reasonably full. The attitude on disputed questions of criticism is a conservative and sensible one. While the later views are usually stated (an exception must be made in the case of the book of Isaiah), the older ones are approved. The book is a safe guide to put into the hands of young people as an aid in the study of the Scriptures.

Current Old Testament Literature.

American and Foreign Publications.

80. *Manual of Oriental Antiquities.* By Ernest Babelon. New York: G. P. Putnam's Sons. 3.00.
81. *Studien u. Skizzen, theologische, aus Ostpreussen.* hrg. v. A. Klöpffer, C. Cornill, F. Zimmer u. F. Arnold. 2. Bd. od. 6.—11. Hft. Königsberg, Hartung, 1889. 5.—; in Hftn. 7.60
Inhalt: 6. Die 70 Jahrwochen Daniels. Von C. H. Cornill. (32 S.) 1.—. — 7. Zum Buche Hiob. Von H. Preiss. (40 S.) 1.20. — 8. Der 2. Brief an die Thessalonicher, erläutert u. kritisch untersucht v. A. Klöpffer. (68 S.) 1.80. — 9. Das Aposteldekret. [Act. XV.] Entstehung, Inhalt u. Geschichte seiner Wirksamkeit in der christl. Kirche. Von J. G. Sommer. II. (104 S.) 2.50. — 10. Das Gebet im Alten Testament im Lichte d. Neuen betrachtet. Von Theel. (14 S.) —.50. — 11. Zur Hebung d. Kirchengesanges. Von F. Zimmer. (19 S.) —.60.
82. *New Commentary on Genesis.* By Franz Delitzsch, D.D., Vol. II. New York: Scribner and Welford. \$3.00.
83. *David: His Life and Times.* By Rev. W. J. Deane, M.A., in "Men of The Bible." New York: A. D. F. Randolph & Co. Price \$1.00.
84. *Das Buch Hiob, übersetzt u. erklärt nach Handschriften der Bodlejana u. der Königl. Bibliothek in Berlin, hrg. u. m. Anmerkgn. versehen v. J. Cohn.* Von G. Saadia Altona, 1889. 3.
85. *The Kings of Israel and Judah.* By George Rawlinson, London. s. 2.6.
86. *The Prophecies of Isaiah.* By Dr. C. von Orelli. New York: Scribner and Welford. 3.00.
87. *Fabula Josephi et Aemethas Apocrypha.* E libri syriaco latine vertit G. O. By G. Oppenheim, Berlin. 1.50.
88. *Die Composition d. Hexateuch u. der histor. Bücher d. Alten Testament.* 2 Druck mit Nachtragen. By J. Wellhausen. Berlin: Reimer. M. 9.
89. *The Tree of Life: or the Development of the Doctrine of Life Eternal in the Scriptures of the Old Covenant.* By John Sharpe, B.D. Cambridge: Deighton, Bell & Co. s. 9.
90. *La Kabbale, ou la philosophie religieuse des Hébreux.* Nouvelle édition. Par A. Franck. Paris: Hachette. 7.50.

Articles and Reviews.

91. *La Religion primitive des Hébreux.* By Ch. Piepenbring in Revue de l' Hist. des Religions, Mar.-Apr., 1889.
92. *Pastoral Life among the Ancient Hebrews.* By Alexander Kohut, D.D., in The Sunday School Times, June 22, 29, 1889.
93. *Kautsch and Socin's Genesis.* Review by Guthe in Theologische Litztg., June 15, 1889.
94. *Terry and Newhall's Commentary on Genesis.* Review in Methodist Review, July, 1889.
95. *Genesis. Drs. Harper and Green on the Composite Authorship of Genesis.* By Rev. T. W. Chambers, D.D., in The New York Observer, July 4, 1889.
96. *The Babylonian Flood-Legend and the Hebrew Record of the Deluge.* By Prof. John D. Davis, Ph.D., in The Presbyterian Review, July, 1889.
97. *On the Legends Concerning the Youth of Moses. II.* By Dr. A. Wiedemann, in P. S. B. A., xi., 7.
98. *Jephthé, le Droit des Gens et la répartition de la Palestine Entre les tribus.* By M. Vernes, in Rev. d. Etudes Juiv. xviii., 1889.
99. *Psalms xlix., 15; l., 20; lxxx., 7; lxxxv., 14.* By A. A. Bevan, in The Journal of Philology xviii., 35.
100. *Smith's Book of Isaiah I.* Review by Budde in Theol. Litztg., June 15, 1889.
101. *Falsche und wahre Gotteshilfe I.* Studie über Jesaja, Kapitel 7—12. By P. Seeberg in Theol. Stud. aus Württ. 1, 1889.
102. *Workman's Jeremiah.* Review in Methodist Review, July, 1889.
103. *Cheyne's Jeremiah; Deane's Daniel.* Reviews by G. B. Stevens in The New Englander, July, 1889.
104. *Le Sarouven's Le Prophète Joel.* Review by Budde in Theol. Litztg., June 15, 1889.
105. *Note on Zechariah x., 11.* By A. A. Bevan, in The Journal of Philology, xviii., 35.
106. *Notices. Fischer's Die Alte Testament und die Christl. Sittenlehre; Fischer's Biblische Psychologie; Sack's Alt.-Jud. Kel. im Uebergange vom Bibelthume zum Talmudismus.* By Matron M. Curtis in The Andover Review, July, 1889.
107. *Renan's Israel. II.* Notice in The Unitarian Review, July, 1889.

Current New Testament Literature.

American and Foreign Publications.

108. *A Short Life of Christ*. By Cunningham Gelkie, D.D. New York: James Pott and Co. pp. 481. Price \$1.60.
109. *The Man of Galilee*. By Atticus G. Haywood, D.D. New York: Hunt and Eaton. Price \$.80.
110. *Socrates and Christ: a Study in the Philosophy of Religion*. By R. M. Wenley. Edinburgh: Blackwoods. s. 6.
111. *The Sternness of Christ's Teaching and its Relation to the Law of Forgiveness*. By _____ London. s. 2. 6.
112. *Echtheit und Glaubwürdigkeit unserer Evangelien, Vortrag*. Von P. Klaemdt. Breslau: Düllfer. .50. ☩ ☩
113. *Das Christenthum der Bergpredigt*. In Predigten dargelegt. Von W. Bahnsen. Berlin: H. Peters. 3.
114. *Beiträge zum Verständniß der Johannischen Evangeliums. IV. Das Nachtgespräch Jesu mit dem Nikodemus*. By F. L. Steinmeyer. Berlin: Wiegandt and Grieben, 1889. 2.
115. *Paul of Tarsus*. By the author of "Rabbi Jeshua." New York: Scribner and Welford. \$1.80.
116. *The Nicene and Post-Nicene Fathers. Vol. XI. Chrysostom: Homilies on the Acts of the Apostles and the Epistle to the Romans*. New York: The Christian Literature Publishing Co.
117. *Die Echtheit d 2 Briefes Petri untersucht*. By H. Grosch. Berlin: G. Nanck, 1889. 2.
118. *The Pulpit Commentary: Peter, John, and Jude*. By Rev. B. C. Coffin. London: Kegan Paul. s. 15.
119. *The Epistles of John: Twenty-one Discourses, with Gk. text, comparative versions, notes*. By Bishop William Alexander. London: Hodder and Stoughton. s. 7. 6.
120. *The Revelation of St. John*. (The Expositor's Bible). By Rev. William Milligan, D.D. London: Hodder and Stoughton. New York: A. C. Armstrong & Co. s. 7. 6.
121. *Essays on the work entitled "Supernatural Religion"*. By the Rt. Rev. J. B. Lightfoot, D.D. New York: Macmillan and Co. \$2.50.
122. *Sunday, its Origin, History, and present Obligation*. Bampton Lectures, 1860. By Archdeacon Hessey. Fifth edition with new preface and excursus. London: Cassell & Co.

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123. *Unity of the Gospels. IV*. By W. R. Hartpence in *The Christian Quarterly Review*, July, 1889.
124. *Zu einzelnen Stellen des Neuen Testaments* (In der 3 u. 4 Aufl. der Weizsäcker'schen Uebersetzung; Luca 2:14; Marci 2:23; 7:19). By E. Nestle, in *Theo. Stud. aus Wurt.* 1, 1889.
125. *Der auf 1 Kor. 15:3-8 und ein pneumatisches Schauen gestellte Grundbau Karl Weizsäcker's in dessen apostolischem Zeitalter auf seine Fertigkeit untersucht* (schluss). By Deck, in *Theol. Stud. aus Wurt.* 1, 1889.
126. *Ein Votum zur Frage nach der Echtheit, Integrität u. Composition der vier Paulinischen Hauptbriefe*. By D. Volter, in *Theol. Tijds.* 3, 1889.
127. *La Base dogmatique de la Morale de Saint Paul*. Par E. Ménégoz, in *Revue Chretienne*, June, 1889.
128. *Notices: Vallings' Jesus Christ (C. W. Hodge); Houghton's John the Baptist (Brown); Chadwick's Mark (Riddle); Abbot's Authorship of the Fourth Gospel, etc. (Schaff); Lyman Abbott's Romans (Warfield); Findlays Galations (Riddle); Momier Williams' Buddhism (S. H. Kellogg)*; in *The Presbyterian Review*, July, 1889.
129. *Jesus of Nazareth*. By William Henry Furness, in *The Unitarian Review*, July, 1889.
130. *Valling's Life and Times of Jesus Christ*. Review by G. B. Stevens, in *The New Englander*, July, 1889.
131. *Jesus Christus, Gottes und des Menschen Son*. By Holtzener, in *Evang. Kirch. Ztz.* 21, 1889.
132. *The Christ:—in Prophecy, in Person, in History. I*. By B. F. Maurie, in *The Christian Quarterly Review*, July, 1889.
133. *Le Nom de Jésus dans le Koran*. By J. Derenbourg, in *Rev. d. Etudes Juiv.* xxiii., Jan.-Mar., 1889.
134. *Wohlenberg's Die Lehre der zwölf Apostel in ihrem Verhältniss zum neuen testamentlichen Schrifttum*. Review by Loofs, in *Theol. Litztg.*, June 15, 1889.
135. *Abbot's Critical Essays*. Review in *The Sunday School Times*, June 29, 1889.
136. *Biblical Research: Harnack on the New Testament Canon*, in *The Independent*, June 27, 1889.

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WHY should I believe the Bible? We may better put our query thus: Why should I *give heed* to the Bible? For men do not—they should not and they cannot—believe the Scriptures as they believe the multiplication table or an axiom of mathematics. “Let them *hear* Moses and the prophets” says Jesus. In this language, Christ conveys to us what he would understand by the expression “belief in the Bible.” What he emphasizes regarding belief in himself, he also emphasizes regarding belief in the Scriptures. In both cases, by *belief* he means, trust, *confidence*,—such confidence that *obedience* is the result. Only confidence sufficient to find its expression in obedience is, to the mind of Christ, genuine belief. Why, we must therefore ask, should I have such confidence in the Bible that it is necessary for me to obey it in my life? The trouble with the rich man had been that he had not *obeyed* Moses and the prophets; the trouble with his five brethren was that they also were not *obeying* the Scriptures. The statement of Jesus, put into the mouth of Abraham, amounts to this: If man has not sufficient confidence in the Bible to obey it in his life and to show this obedience in his character, not even a manifestation from the world of spirits can influence this character for good. This is a great claim to make for the Bible, but evidently Christ makes it.

WHY should I believe the Bible? The question is a personal one; it is necessarily such. The grounds for confidence in the Scriptures, as well as those for confidence in the Christ, are of necessity individual. They must depend largely upon

one's personal knowledge, personal feelings and personal experiences. They are not, and they cannot be, precisely the same for any two individuals, because the horizon of knowledge, feeling and experience of no two persons is the same. It is a fact that often man's grounds for confidence in the Scriptures, as their grounds for confidence in the Christ, are widely different. Christ recognized this necessary difference regarding belief in himself; without doubt he would have emphasized it as clearly, had occasion offered, regarding belief in the Scriptures. It goes without saying, therefore, that neither in believing in the Bible—in the sense of which we speak—are we simply to understand and accept some formulated statement of doctrine. Doctrinal statements have their place and importance. They may be helpful to a clear expression of personal conviction; but, however thoroughly understood by the intellect or however cordially accepted by it, they do not constitute, and they cannot take the place of, personal confidence. This is a spontaneous, deep, abiding matter; this is the all-essential matter.

EVIDENTLY this personal confidence in the Scriptures cannot be inherited, nor can it be infused. It cannot be a traditional matter. Why should I believe the Bible? Possibly the answer is: Because my parents did. This may be the best possible answer for the child to make; but it cannot be a sufficient or satisfactory one for him who has passed the age of childhood, and reached a position of personal responsibility in moral and religious matters. Most emphatically should it be said that the fact that one's parents have believed the Bible can never give color of reason for doubt regarding the book. It must, on the contrary, naturally raise a presumption in its favor; but it cannot go further than this. It never can take the place of that personal confidence which can come only from personal experience. For we can clearly see that the same reason might be given, with equal readiness and sincerity, by a believer in any other sacred book, as, for example, the Chinese, the Hindoo, the Mohammedan scriptures. Such a ground of confidence is unworthy of Protestant Christianity, which calls emphatically to-day for "a reason of the hope" which is in us, for the statement of a belief which is our own.

THE limitations of the knowledge which the Old Testament prophets had of the great events connected with the Messianic kingdom are recognized by the apostle Peter when he says: "Concerning which salvation the prophets sought and searched diligently, who prophesied of the grace that should come unto you; searching what time or what manner of time the Spirit of Christ which was in them did point unto, when it testified beforehand the sufferings of Christ, and the glories that should follow them." They did not, they could not, comprehend perfectly in advance the deepest meanings of the truths which they announced. They "sought and searched" to penetrate into their full significance, but must rest content with the assurance that it was not for their own sakes, but for the sake of those who were to live after them that they had been inspired to announce events whose full nature and reach only a long future should disclose. The apostle adds that even angels seek with longing desire to know the deep things which were the subject of the prophetic messages.

A study of the prophets fully confirms and abundantly illustrates the apostle's words. The prophet saw coming events in the light of his own time. He proclaimed their occurrence under figures drawn from the conditions then existing around him. His conception of the coming king and kingdom was, more or less, affected by the thoughts which in his time reflected the ideals of Israel's glory. His message and his hope, high as they rise above his time, are still set forth in terms and forms which bear the marks of his age and associations.

This truth which has been so widely recognized and which few candid students of prophecy will fail to have perceived, has sometimes been thought to conflict with a just conception of the prophet's divine mission. It seems to have been thought that a prophet of God and a herald of the Messiah's kingdom must not have limitations in his knowledge of the meaning of his message. But this view really seeks to exalt the prophet at the expense of his great message. It is just because the message is so boundless in meaning and so glorious in its character and scope, that not even an inspired man, elevated far above his age in spiritual penetration, can measure its full significance. God's truth is too vast to find an adequate expression even in a prophet's inspired message, too deep to find

a perfect comprehension in a prophet's soul. It is no disparagement of the prophet's knowledge but a tribute to the boundlessness of the truth he speaks, to say, with Peter, that he "sought and searched" to find the full nature and sweep of his own message. Man's mind, in its highest exaltation, cannot fully measure the divine thought. The apostle implies that even the intelligence of angels cannot do so.

When the subject is rightly understood, it is evident that no just objection can be made to this view, either from the side of those who are jealous for the inspiration and dignity of the prophet, or from the side of those who would gladly avail themselves of proofs of limitations of Scripture writers in order to weaken their value and authority. It is not that the view which we have stated magnifies the prophet *less*, but that it magnifies his message *more*. We have but applied to the prophets what the most exalted souls have ever confessed to be true of themselves, that the human mind has not, and cannot have, a perfect comprehension of "the unsearchable riches of Christ."

WHAT is it that makes some assaults upon Christianity command wide-spread interest, while others pass unnoticed? It is not that people in general enjoy seeing religion attacked and denounced. Of course, there are those who feast upon such spectacles. But the real explanation lies in this fact, that popular attention is called to these attacks only when the phase of Christianity attacked or the theological doctrine assaulted is either imperfect in itself, or not thoroughly inwrought into the Christian system. The case is not different from that of the attacks of disease upon the human frame. These succeed in establishing themselves only where there is a weak spot. When a doctrine entirely approves itself to the thought of the church, or a practical method or form of life is quite in harmony with the religious sense of the time, then these oppositions of unbelievers are as harmless and as unregarded as a summer breeze. But let the mind of the church be only partially in accord with some article of her professed creed, or let there be a certain nervousness abroad among Christian people as to the exact weight and strength which this or that theological statement possesses, then clever assail-

ants find their efforts to bring these things into question commanding wide-spread interest and discussion. It is well that this is so. By the milder though often severe warnings of disease are men saved from worse things and admonished to keep their bodies thoroughly sound. So are we to be stirred up by this popular interest and questioning about what may be a very shallow onslaught upon our religion, to see to it that every part of the Christian system be in vital accord with the Scriptures on the one hand, and on the other, with the living heart and ever outreaching life of the church.

THE usefulness of a knowledge of the Talmud for Bible study is recognized by our contemporary *The Occident*, a Jewish journal published in Chicago, in the fact that it reprints from our July number the entire article on the Soteriology of the Talmud and adds the comment: "The article will do much toward educating the masses of ministers, priests and Sunday School teachers outside of the Jewish church." We heartily agree with *The Occident* in believing that the "ethics and moral acumen" of the Talmud have not been adequately appreciated by non-Jews. Our estimate of its worth, however, would probably be quite different from that placed upon it even by liberal Jewish writers. Its chief value does not seem to us to lie in its "ethics and moral acumen," although it contains many suggestive ideas and passages of striking beauty, but rather in the light which it throws upon biblical expressions and ideas. It is a mirror of the thought and life of the later Judaism. It contrasts sharply with the Bible in dignity, elevation and moral power. In many points of great religious importance it is opposed to biblical principles. Coincidences with biblical thought and illustrations of it, are also numerous. It is valuable for both reasons. The Bible student may be profited by tracing both the harmonies and the differences between the Talmud and the Bible. The agreements are such as to show us the reflection of biblical ideas in the popular thought of the Jews, and the differences are so fundamental as to preclude the possibility of deriving the biblical truths from the speculations and philosophy of the Jewish nation.

He will do a useful service for biblical learning who will bring to the interpretation of the Bible the aid to be derived from current Jewish thought. The Bible abounds in expressions which are conformed to the ideas and life which constituted its historical environment. A better understanding of those forms of thought will be a useful aid to a historically just interpretation. But he will go widely astray who thinks that in current Jewish thought he can find the springs of biblical truth. The divergence of talmudic speculations from essential ideas concerning such themes as sin, redemption and penalty in the Bible, is to us far more striking than those coincidences of form to which we have referred. The great characteristic truths of the Bible concerning man's guilt, God's grace, and the way in which God provides for the deliverance of man from guilt and punishment are unique and are too contrary to the natural tendencies of man's mind to have been a product of human reflections. The Talmud offers abundant proof of this statement. There salvation is by merit; in the Bible it is by grace. There men make atonement for their own sins; in the Bible God provides the only way. There the mercy of God is conditioned in its exercise upon various ceremonial and technical requirements; in the Bible it awaits but humility, faith, acceptance.

The Talmud is indeed useful, but one of its chief uses is to place by contrast the distinctive truths of the Bible in clearer light.

WITH the introduction and spread of better methods of Bible study there arises a demand for an exegetical literature which shall be at once popular and faithful to sound and scientific interpretation. Our popular commentaries have been too largely of the class called "homiletical," that is, they have consisted of illustrations and applications of truth found in or suggested by the text. The practical commentary has generally consisted either of a series of observations or of a continuous sermon upon the book in hand.

A new species of practical helps is demanded and is forthcoming; commentaries which shall be readable and intelligible to any student of the English Bible, and at the same time, based upon close and critical study of the original text, and putting

into the exposition the results of that study. Such books will interpret the text and not make reflections upon it. They will place before us the meaning of the Bible as determined by exegetical science, and not the homilies and suggestions of the commentator. This is the kind of popular commentaries which we need and the only kind.

It is gratifying to see that this need is being met by a series of expository volumes which is appearing under the name of **THE EXPOSITOR'S BIBLE**. We desire to commend this series to the attention of our readers on account of its remarkably successful combination of the results of critical study with popular and attractive presentation. The exposition is at once thorough and readable. The last volume of this series is that on 1 Corinthians, by Dr. Marcus Dods. We have never seen a finer specimen of popular biblical exposition. The principles which the apostle develops and applies to moral questions are clearly apprehended and vividly set before the reader, while the whole historic situation whose understanding is necessary to an appreciation of the epistle, is sketched with much vividness and power.

The great critical treatises will never, from the nature of the case, be popularly used. The so-called popular ones are generally dull and spiritless. We are confident that when this series becomes better known it will commend itself as an example of a real exegesis of Scripture, instructive, because it keeps to the meaning of the biblical writers, and interesting, because presented in a vivid and attractive style. Let us, in our Bible-study, seek helps which will give us, not merely reflections upon the biblical truth, but the very meaning of the writers.

THE mistake of taking what is incidental and temporary in a branch of human knowledge for something essential to its character was never more evidently made than in relation to the antagonism existing between science and religion. Unfortunately, it is being perpetuated in some quarters by timid and short-sighted theologians. That such antagonism exists to-day on both sides is not denied. That science as represented in her leading advocates is aggressively hostile to Christianity may be granted. But it may be positively asserted

that this is but a passing phase of a movement which is scarcely a generation old, and which the next generation will see no more. The modern view of nature sprang into being through the investigation of men who were not in sympathy with the theology of the day, and whom that theology at once antagonized. The entire conflict is one which is external to the real field of each science, and which ought never to have arisen. As new men on both sides appear, the incidental opposition will be swallowed up in essential co-operation. The Huxley of the future and the Hodge of the coming age will be brethren.

THE Christian life of any age in the history of the church is generally characterized by some special tendency. Our age may be said to exhibit predominantly an aggressive, militant type of Christianity. It is the missionary, the evangelistic epoch. It is the period of numerical development. Such a period has its imminent dangers, its imperative necessities—both rising out of its prevailing tendencies. They lie along the line of internal capabilities. The outward impulse must be sustained by an inward force. The ever increasing acquisitions must be received into a body capable of assimilating them to its own nature. What, then, is the problem before the Christianity of our day? It is not how to conquer the world without. It is how to control, how to transform, how to develop power within the church. This problem is solved by a larger, truer, more widely extended study of the Bible. What lessons has the history of social and political life to teach on this point? Preëminently this;—the rise or fall of nations has been intimately related to the character and extent of popular education. When the mass of the people has been educated, and just in proportion to the thoroughness and high character of that education, a nation has found itself strong for defense and for attack, for internal development and for external progress. The difference between the issue of the conflict between France and Germany in 1807, and that of the war of 1870, lay primarily in this very fact—that between these two dates, France had been far out-stripped by Germany in the development of popular and higher education. Not material resources but intellectual and moral

progress made the strength of the latter people overwhelming.

The same must be true of the kingdom of God, the Christian republic. Given a wide knowledge of the Scriptures, widely extended among the people of God, and there need be no fear that the dangers connected with our aggressive age will come upon the church. The whole body, inspired and strengthened by the Word of Truth known in all its fullness, will send forth yet more abundant strength to conquer the world, as well as to transform these conquests into helpful elements of larger progress. Is not the study of the Bible, an earnest, faithful, broad, honest, scientific study of the whole Bible on a high plane by all the people, a preëminent necessity as well as a noble ideal to hold forth before the church of God in the present age? Should not all wise and true friends of the church unite for the pushing forward, by the best means, of this endeavor? And this, not only that the present may be more fruitful in blessings of prosperity, but also that the future may be delivered from burdens which we have laid upon them, and thus be free to realize all those marvelous possibilities of growth which are beginning to appear even in the sky of the time that now is. The duty of the hour, what is it, if not to concentrate energy upon popular and higher biblical study in the Christian church?

ECCLESIASTES CONSIDERED PSYCHOLOGICALLY

The question to be discussed in this paper is: What must have been the state of mind of the writer of Ecclesiastes, and how can we account for it? In the "Ideal Biography" of Plumptre (Cambridge Bible Series), the possible life-history which lies back of this work is well set forth. I take a different point of view, considering the mistakes of thought and sins of choice which, from the stand-point of Christian ethics, were the real cause of Koheleth's ("The Preacher's") disappointment. These, after all, are the more important; for outward circumstances and the influence of other writers may determine the form, but not the essential character of such experience. This is not an attempt to read backward into Ecclesiastes the high morality of the New Testament. In interpretation of the Old Testament, two things are to be done. First, to put ourselves, as far as possible, in the historical position and intellectual atmosphere of the author, laying aside our preconceptions and associations of thought, and to discover what his words meant *in his mind*. And, then, to interpret the history, person or idea, thus set before us, in the light of the fuller revelation of Christ. Not to do this is to persist in walking in the twilight, after the day has dawned. This article assumes that the first step has been taken, and attempts an interpretation not of what Koheleth says, but of Koheleth himself judged according to the "secret of Jesus." Not until this has been done, can his revelation of his inner life in the book of Ecclesiastes yield instruction in moral and religious truth; and when so treated, there is scarce a life in Bible history more suggestive, especially in our time and country, with its enormous wealth and its consequent temptation to seek satisfaction where Koheleth sought.

Our starting-point is the *normal state of man*, which, according to Christianity, is the life of faith, the state in which *man's intellect* finds the solution of all problems in an all-wise and all-loving Creator; his *feelings* find satisfaction and peace in God's glory and goodness, revealed in His gifts and personal presence; and his *will* has made its supreme choice to serve God in God's way. This is not Koheleth's state at the open-

ing of that soul experience which he has recorded. How had he lost the practical faith of his fathers and of his own childhood? The answer is found in the very nature of the problem he set before himself. We see it in the catchwords, "profit," "good," "vanity." He asks: "What shall man live for? What can he gain by all his labor?"

Now in the very fact that this is the question he asks, lies the source of all his temptation. It implies that the chief end of man's life is his own enjoyment, which is a lie. Of course, every person is an end in himself, never merely a means to some other end. But if one person is an end, the thousand millions of mankind are a billion times as important an end. In seeking first his own pleasure he exalts the billionth part of the true purpose into the whole, complaining that palaces, parks and music do not satisfy him, while thousands go in rags that he may loll in luxury. Nay more, forgetting that God alone is worthy of good, that His good is infinitely more important than any creature's, he assumed that the universe existed for himself. He forgot the law—taught in the Hebrew Scriptures as well as the Christian—without which the universe would be a chaos of conflicting, selfish wills; the command, "Love the Lord thy God with all thy heart," and, since the good of a Creator must rest in the perfection of His creation, "Love thy neighbor as thyself," i. e., recognize and seek the good of every created person as of equal importance with thine own. Thus only can there be harmony in the universe, none sacrificed to another, all blessed. But Koheleth exalted his own good till it filled his horizon. Sin always precedes doubt.

The second mistake naturally followed. Assuming that he was to seek his own good, he asked, What is my good? Beginning in error, inevitably he went astray. He found study, mirth, wine, possessions, luxury, whatever his eyes desired, all, vanity! Of course; for the soul gains not by getting. Made in the Creator's image, which very name implies eternal forth-putting, man finds his life only when he loseth it. This led to a *third mistake*, a false external idea of good as if it were something to be kept and counted, a profit, a surplus. But pleasure vanishes when you try to measure it. To seek a "surplus" is folly, implying that man's life reaches an end and is balanced like a ledger. What profit for all man's labor? Why, in *himself, in every moment that he*

labors. Koheleth soon saw this error—his correcting it was his first step back toward the light—saying, “It is good and comely for one to eat and to drink and enjoy the good of all his labor.”

These three mistakes are the *cause*, though circumstances may have been the *occasion*, of Koheleth's mood. He had every means of luxury. His age gave only examples of unbridled indulgence. Israel's religion had lost the vivid sense of God's historical providence, and formalism prevailed. In the nation's decay, the advancement of the theocratic monarchy had ceased to be the satisfying life-purpose which it had been to David. Wide intercourse with foreign nations tended to syncretism in religion and philosophy. The time was one of vice, cruelty and oppression, of espionage and servility.

With such exaggerated desire for personal happiness, and under such influences, no wonder Koheleth doubted and despaired. As long as men regarded the earth as the center of the universe, the planets were wanderers in inextricable disorder. So to him whose centre is self, there is only succession of phenomena, profitless toil.

Goethe says that the most common cause of suicide is such loss of sympathy with the recurring cycles of life and nature, and tells of an Englishman who killed himself because he was tired of dressing and undressing; of a gardener who exclaimed, in vexation, “Must I always see the clouds drifting from west to east?” So when Koheleth moans that all is wearisome repetition and vanity, it is as true as gospel, the logical conclusion of a selfish life.

But Koheleth was not hopelessly selfish. Holding still his faith in God, though he had lost its relation to his life, he gradually worked his way to the light. He learned to see in the round of phenomena, God's order and man's opportunity, hard though it be to seize in time. His heart, though not yet satisfied, knew that it *ought to be* satisfied in the enjoyment of God's gifts and in doing good. And this thought led him out of himself, to see the miseries of the world, God's judgment of the wicked delayed and future retribution doubtful, the earth full of oppressed and none to comfort. Short-lived popularity, prosperity never unaccompanied by corroding care, childless misers toiling for riches they must leave. So everywhere was vanity! But how much higher this *pity and unsatisfied sense* of justice than *selfish discontent!* Rising

above his pessimism, Koheleth, in the style of a Hebrew sage, paints the advantages of friendship, wisdom, God-fearing contentment, etc., sometimes falling back into despair, but less and less frequently. This change of the question from "What profit is there?" to, "What is wise and right?" marks the waning power of temptation, as his true-self gains the mastery. A great step was taken when he found that God had made man upright and man had sought out many inventions. Then some, at least, of the vanity of the world is *man's work, not God's!* But the turning point was when the intuition of reason rose above the cavils of the perplexed understanding. As Job exclaimed, "I know that my Redeemer liveth," Koheleth cried, "I *know* that it shall be well with them that fear God."

We who, with all the light of Christ's revelation, often stand in anguish before the mysteries and sorrows of life, need not wonder that after the triumph of faith the clouds returned. The very glory of that which we know *is*, intensifies the bitterness of that *which seems to be*. So Koheleth felt. "One event to righteous and wicked in life; and in death, what but cessation of thought and joy, the memory of the dead surviving them not!" But, though he still felt the temptation, it could no longer overpower him; for he now sought what was right, not what was pleasing. He has given the conclusion in which his soul took refuge in chapter 11. "Storms will come. But the control of the seasons is with God. We know not his works; but seed-time and harvest shall not cease. So in the morning sow thy seed." It is essentially the same teaching as Peter gives, "Casting all your care on Him who careth for you." Do your duty and leave *results* with God. Mysteries remain, but do not appall. To be sure he closes by describing old age and death; but though death is still mysterious night, in the poet's description, the closing hours of life glow with all the splendors of sunset.* Before this could be, death must have lost its bitterness. "The soul shall return to God who gave it."

* If there is poetry which produces its effect not by conveying thought, but by awakening emotion, this passage, 12: 1-7, is an example. It does not and perhaps was not intended to express definite ideas. It almost defies interpretation; and yet every one, even the unlearned, feels its peculiar power. Its phrases are the world's favorite expressions to describe man's decay and death. Its very mysteriousness fits it better to express our thoughts at the approach of the greatest of mysteries. If we could understand it, it would mean less to us.

Thus we can trace the inner life of Koheleth; what his outward life was is less important. In his soul the maxim, "Fear God and keep His commandments," shone like the Eddystone light, above the waves of vice and ambition, through the mists of doubt, unextinguished by the fierce blasts of pessimism, obscured, but not quenched; shaken, but not destroyed; and as the tempest died away, beamed in clear splendor over the billows to cheer and guide.

THE JEWISH LITERATURE OF NEW TESTAMENT TIMES: HOW SHOULD IT BE STUDIED?

We have seen that it would be in several ways useful to the student of the New Testament to know accurately the conditions of Jewish life and thought at the time of Christ. We have now to observe that this knowledge can be gained only by a *critical* and *discriminating* use of the sources at hand. Reasonable and even self-evident though this requirement seem, it has been so often disregarded, and is indeed so difficult of fulfillment in the case before us, that it deserves a careful consideration.

At two points criticism and discrimination are both difficult and indispensable;—in deciding to what writings preference shall be given, and in the treatment to which they are afterwards subjected.

I. It is evidently essential for our purpose to have writings that are *representative* in character, and do not contain merely individual opinions, or the vagaries of an insignificant sect; and further, we require such as are representative of *pre-Christian* Judaism, and if they are later in date than Christianity, they must at least be independent of its influence or approximately so. This brings us at once to the central and most difficult question in regard to the sources; the question of preference between the pseudepigraphic writings on the one hand, and the rabbinical on the other. The Pseudepigraphs meet the condition as to time better, for many of them were certainly written before Christ. But the Talmud, it has

been claimed, is more representative in character, and its late date (from the third to the seventh centuries after Christ) is compensated for by the traditional character of its contents. Here, then, authorities divide. In order that we may understand the problem, a brief survey of the historical rise of these two sorts of wrightings is necessary.

The Babylonian exile taught the Jews two things;—to value the law and to cherish a hope. The hope was far from being satisfied by the actual restoration under Cyrus. It was fixed on something much more glorious. The new Judaism then had its law and its prophecy, a side of deed and a side of faith. Its deed was observance of the legal statutes; the object of its faith was a glorious national future. The law was elaborate and exacting in order that the reward might be surer and greater. The extravagant hopes of the returning exiles had been cruelly disappointed. There followed a long and hard period of heathen oppression. Still the people persisted in obedience to the law, in the assurance that the God whom they alone of all nations knew and served would interfere in their behalf, and that they would triumph at last. So that hope was still the "life-nerve of Judaism." Diligent observance of the law had solely the purpose of bringing the Messianic salvation. The hope was usually quiet and patient. But in times of great distress it rose to meet the greater need and became intense and eager. At such times the day of the Lord seemed close at hand. Out of these circumstances and in this spirit the first apocalypses were written. Their aim was to bring encouragement in times of trial in view of the certain and speedy coming of the Messianic kingdom. The book of Daniel was the first of these and the type of all that followed. The first book of Enoch appeared probably toward the end of the second century before Christ; the second Enoch, the so-called Parables, a half century later, about 40 B. C.; the Assumption of Moses at the beginning of the Christian era; and after the second destruction of Jerusalem the apocalypses of Ezra and Baruch, besides many others which we know for the most part only by name. These writings, then, were the genuine outcome of the deeper religious faith of the people as it came to its strongest expression in times of general distress.

But meanwhile by the side of the hope and more steadily

the legal movement was going on and making gains. It had at first rested entirely for its motive upon the hope, but as that was delayed and often disappointed, the law had increasing regard for its own sake. It had intrinsic value; the study and elaboration of it was a task of absorbing interest amid distracting times; its observance was a bond of unity and stability holding together the people, which was now no longer a nation but a religious community, holding them in the place of outward bonds and in spite of their disruption. Already in the Apocrypha there is evidence of this movement away from the prophet toward the scribe. The prominence of the scribes or professional students and teachers of the law, and of the Pharisees or professional observers of it, in the time of Christ, is made clear from the New Testament itself. We know from the Talmud the names of prominent teachers during the last two centuries before Christ and something of their character. The book of Jubilees marks one of the stages of the legalistic development, though it contains also apocalyptic elements.

When at last Jerusalem was destroyed a second time, it is not strange that it was legalism that survived, and that the hope almost died away. The second destruction of Jerusalem had an effect on the character of Judaism that may be compared with that of the first, and the parallel is instructive. In each case, among various preëxisting tendencies, one only showed itself able to survive national disaster, and being approved by that test it drew the nation to itself. Much in each case was sifted out and left behind, and the result was less fullness and variety of life, greater simplicity and uniformity.

It was the prophet who had prepared the way for the first overthrow and exile of Israel; and when we ask how that overwhelming disaster was endured, we find the answer in Amos and Hosea, in Isaiah and Jeremiah and Ezekiel. The religion of the prophets did not depend on the sacred temple or the holy land for its continuance.

In like manner it was the scribe who made Israel ready to endure the second overthrow and the long exile that has lasted to this day. To account for this marvelous phenomenon we turn to Ezra and Simon the Just, to Hillel and Shammai, to Gamaliel and Akiba and Judah the Prince. The

schools of the scribes could go on undisturbed, it mattered not whether at Jerusalem or at Jamnia, whether in Palestine or in Babylonia. And it was out of these schools of the scribes that the Talmuds came, and modern Judaism. After the first exile, none could be Jews who did not admit in some way the prophetic idea of the relation of Jehovah to Israel. After the second dispersion of the nation none could be Jews except in the sense of the scribes. To be a Jew was to study and keep the traditional law. In each case the Jews themselves in looking back were unmindful of the change that had been wrought, lost sight of the previous variety that had been fused into unity in the heat of trial, and regarded the faith of their ancestors as in all respects like their own. Jewish historians are, as a rule, untrustworthy guides to the religious life and thought of the time of Christ, because that they assume that it was identical with talmudical Judaism. It is certain that this is not exactly true. The question how far it is true is precisely the question between the Pseudepigraphs and the Talmud, which we appealed to history to answer. The answer suggested by it, is something like this. The Pseudepigraphs were a genuine expression of popular religious thought and feeling. The diversity and freedom which they manifest were in fact characteristic of pre-Christian Jewish thought. The comparative uniformity of the Talmud was a later achievement or disaster. Yet on the other hand the Talmud was the natural outcome of a current of thought and life which was already in full motion in the time of Christ, and was indeed already the prevalent tendency. It contains the ground ideas of the earlier Judaism unchanged, but in details it shows the influence of several centuries of active discussion in the schools and of various foreign influences, including that of Christianity itself. To the Talmud we may look, then, for the main outlines and proportions, but to the Pseudepigraphs for the coloring and life of the picture. The latter writings have been abundantly vindicated against the objections of Jewish historians who insist for obvious reasons that they are "without significance for the history of Jewish religion" (Jost). It is true that the apocalypses did not have official recognition, but were only popular and irresponsible writings. But then what was popular has much more interest and importance for us than what was official.

It is precisely the popular notions that we want most to know.*

II. Books of both sorts, pseudepigraphic and rabbinical, are to be used then, but there is still need of care and discrimination in the study of them individually.

1. In the first place it is necessary to detect and eliminate traces of Christian use and influence. This necessity comes about in a different way in the two cases.

The Pseudepigraphs, we have seen, were rejected by the rabbins. It belonged to the triumph of legalism that the sense of nationality and of a national future was weakened. Each man worked for his own salvation and looked for his own reward. There is much in the Talmud about heaven and hell, but Messiah and the kingdom of God fall into a secondary place. The larger outlook and the earlier enthusiasm were gone. They lived on now in Christianity. So it is very significant that the apocalypses which Judaism cast aside, Christianity received and valued. It meant that here there was still a faith and a hope. The Christian's Messiah had indeed already come, but he was to come again, and the old questions of when and how, which the apocalypses were written to answer, were asked with new eagerness. It was natural that Christians should make their own everything Jewish that promised help in answering these questions, for they were the true Israel and the heirs of Israel's promises. So it came about that these books were kept by Christians, and that we have them only through Christian hands, and often only in Christian translations. This makes us at once suspicious that there may be changes or additions in the books fitting them better for Christian uses; indeed constant caution is necessary in this respect, and it is not always possible to decide whether certain words or sentences are original, or are due to a Christian copyist or editor. Hence it is not safe in the study of the books to lay much stress on single words or rest much argument on isolated expressions.

In the case of the Talmud, Christian influence is no less certain and is much harder to eliminate. Points of verbal

* For various views on the matter here discussed see, for example, Weber, *Die Lehren des Talmud*, p. XI. Schürer's review of Weber, *Theol. Literaturzeitung*, 1881. Moore's review of Stanton's *The Jewish and the Christian Messiah*, *Andover Review*, July, 1887. Wellhausen, *Die Pharisäer und die Sadducäer*, pp. 120-131.

resemblance between the Talmud and the Gospels have often been searched out and used for curiously different purposes; at first by Christians, to prove to Jews the truth of Christianity by calling their own books to witness; then by the Jews, who retorted that such parallels only proved that Christianity was borrowed from Judaism; then by Christians again in our own day, who reverse the relation and charge the Talmud with borrowing. Now it is quite possible that words of Jesus, spoken to the multitude, found their way into the schools and at last into the Talmud. It is quite possible too, that coincidences were accidental, for Jesus taught in the manner of his countrymen in gnomes and parables. However that may be, there is much more significant matter than a possible borrowing of words; it is the undoubted influence of Christianity upon Jewish doctrines.

Christianity saw in Judaism its divinely appointed forerunner, and borrowed from it without hesitation. But the Jews saw in Christianity a dangerous apostasy. Their attitude toward it was polemical. They would not borrow and imitate, but they would contradict and resist. If Christians made much of apocalyptic hopes, they would make little of them. If Christians relied on Isaiah's prophecy of the suffering servant of Jehovah, they would find in it a new reference and interpret it not of Messiah the King, David's son, but of an inferior forerunner. If Christians dwelt upon the exalted nature of the Messiah, his preëxistent glory, his oneness with God, they would speak more guardedly than before and lower the Messiah's dignity, appealing to the supposed requirements of monotheism. As a matter of fact all this actually happened, and in using the Talmud as a source for pre-Christian Judaism, we must make allowance for this decidedly reactionary influence of the new faith upon the old.

2. In a second respect discrimination is necessary. Not only must Christian influences be eliminated, but we must distinguish what represents commonly accepted belief, and what is a matter of individual opinion. This is especially necessary and likely to be disregarded in the case of the Talmud, which is generally taken without distinction as representative of Jewish faith and practice. But there is in its contents a fundamental distinction between Halacha and Haggada. Halacha, from *halakh*, to go, means that which regu-

lates one's going, the law according to which the course of life is directed. Haggada is a saying or statement, and includes everything that is not a law of life; a great variety of things,—proverbs, stories, poetical fancies, opinions, sermons, an infinite mass of things wise and foolish, whatever some rabbi chanced to utter and some pupil chanced to remember and repeat. Evidently authority would belong not to the Haggada, but to the Halacha, and the oldest part of the Talmud, the Mishna, is composed almost entirely of this. The Haggada is both later and of less weight, so that we might be disposed to leave it out of consideration, but unfortunately it is just this that contains the things we want to know, that is, matters of opinion and belief; whereas the Halacha is made up of minute definitions of what a Jew must do at every moment of his life and in all conceivable circumstances, but contains little as to doctrine.

Now even the Halacha of the Talmud cannot be held in its present form to describe a Jew's outward life in Christ's time, though that is what Jewish scholars claim. Dillmann* well says that "a multitude of indications and facts point rather to the conclusion that in regard to many finer questions of the Halacha there still prevailed during the whole existence of the second temple many varieties of opinion among the scholars, and indeed various fluctuations even in the practice of different generations, and the closed system of the Talmud is only the later precipitate of a long process of development."

But if this is the case with the Halacha and in the matter of rules for conduct where the greatest strictness prevailed, still less can the Haggada be relied on to give us the opinions of the Jews in Christ's time. It is undeniable that there was far greater freedom in belief than in practice among the scribes. The burdens which Pharisaism put upon men's shoulders were burdens of observance, not of belief. There were certain fundamental doctrines of the scribes, but within large limits there was great variety of detail. The Jewish scholars themselves make no claim that the Haggada represents prevalent Jewish opinion; indeed they have had frequent occasion to insist strenuously that it does not. To the very first attacks of Christians in the thirteenth century, the Jewish rabbis replied that the Haggada, upon which their

* *Sitzungsberichte der berliner Acad. d. Wissenschaft*, 1883, p. 332.

opponents relied, was made up of individual discourses which were not all binding upon the Jews in general. Neubauer, in the *Expositor*, 1888, says that this opinion has been confirmed by modern (Jewish) critics from another point of view, and complains that "still in order to swell their volumes Christian divines of our time take every sentence of the Agadah as if it were the opinion of the Jews in general." The same reply has been persistently repeated, and must, I think, be admitted as valid.

This means for us that the fragmentary quotations from the Talmud that are everywhere met with are to be regarded with the utmost suspicion. Nothing whatever can be safely inferred from isolated sentences of the Talmud. It is always to be regarded as highly probable that the precise opposite of the opinion expressed could just as easily have been found, and likely enough in the immediate context. These sentences are usually parts of discussions in which all sorts of opinions are expressed and which end frequently without a decisive word. The study of them therefore is much better fitted to show us how the rabbis talked than what they believed. This great variety in the contents of the Talmud explains in part the contradictory judgments that have been passed upon its merits and its meaning. In fact it is possible to support by quotations almost any estimate of its character and almost any idea of its teaching.

On this point it is worth while to quote Prof. Strack, of Berlin, whose article in the new edition of *Herzog* is the most recent and probably the best introduction to the Talmud.* He says: "We must bear in mind that the Talmud is not a law book, a codex, in which every sentence has unconditional validity. Even in the Mishna different opinions are very frequently mentioned side by side without the addition of a deciding judgment. And the Gemara bears almost throughout the character of a conversation or a collection of records of the discussions in which the Amoräim deliberated upon (explained, supplemented, modified) the sentences of the Mishna," p. 355. It is only right, in every case, to give the name of the rabbi quoted, and his date, and to state whether he was contradicted or not, and whether his opinion prevailed. This is justly insisted upon by Strack. In general

* Also printed separately, *Einleitung in den Thalmud*. Leipzig, 1887.

the method of the rabbis is a much more practicable subject for systematic treatment than their doctrine. A characteristic method they certainly had, but system belonged rather to their lives than to their thoughts. We should be satisfied with finding what subjects the scribes were interested in, and what various opinions they expressed about them, without forcing them to conclusions that they did not reach; above all not giving them too great credit for consistency, as we are likely to do when we make a system of their ideas.

Yet there is a characteristic quality in all the work of the scribes. There are general principles, common presuppositions, that give to their work a certain unity, which we do not find when we turn again to the Pseudepigraphs. Here it is a still greater error to look for agreement and to try to find a place for all statements in one scheme of thought. This attempt cannot do justice to the distinct individuality of these books nor to the freedom and diversity of thought in the time of Christ. Perhaps some suggestion of the character and value of these books cannot be given better than by stating two principles that should govern their use. They are implied in what has been already said.

(1) Each book should be studied by itself, and as a whole, in its individuality. It is a strangely common but certainly mistaken method to make out an elaborate scheme from the later books with their more developed conceptions (esp. IV Ezra and Apoc. Baruch), and to force the ideas of the earlier books into conformity with this. The true way is to find in the case of each author his own scheme and order of thought, his particular point of view, his peculiar tone and character. In this study of each book by itself we touch Jewish thought in the concrete, and not in an ideal reconstruction and transformation. These books may properly represent to us individual men. By studying them we are getting into contact with actual persons, and keeping them before us; we are hearing one and another talk, and are ready to mark both variety and movement in the thought of the age.

(2) That there was variety no one will doubt who allows these books to speak for themselves. That there is movement it is our second task to discover; for our study cannot stop in a disjointed state with a collection of individual opinions. We must somehow bring the variety to unity. And this is to be

done not by arranging the various ideas in a system to which in fact they never belonged, but by finding their actual historical place and connection in the development of thought. Having studied the writers in their individuality, we must study the ideas in their genesis and progress.

In this genetic study of ideas we must begin of course with the Old Testament. There is the basis. Then there are foreign influences to be taken account of; Babylonian ideas found in exile; Greek ideas following Alexander's path. There was the natural activity of speculation and reflection, of fancy and ingenuity. Much again is due to the strange use that the Scriptures were put to by the scribes; for many details of later belief and practice have no other source than the wonderful exegesis of the rabbins. Then finally there was the influence of outward circumstances, the religion of Israel being always closely bound up with its political fortunes, and taking shape from them. All these must be traced out as closely as the means at hand allow.

In this study of the origin and course of pre-Christian religious thought, the books before us have their place. It is because they stand in this great historical movement, of world-wide significance, that these writings deserve serious attention and are more than curiosities of literature.

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THE ENGLISH BIBLE.*

The English race has possessed vernacular versions of portions of the Scriptures ever since the early years of the conversion of the Anglo-Saxons to Christianity. The oldest extant is a Psalter in the national library at Paris, translated by St. Aldhelm; a little later are the famous *Lindisfarne Evangelisterium*, and the *Rushworth Gospels*, which contain interlinear translations of the Latin text. These with other versions all antedate the tenth century, and form an important portion of our Anglo-Saxon literary remains. The secular history of those days is indeed full of life and interest, but the history of the English Bible is woven in with a romance all its own, fully as charming as the tales of wars and warriors. Truly there are few more beautiful chapters in English than Mr. Green's account of the last hours of the Venerable Bede, devoted to the translation of St. John's Gospel, and the story is all the more interesting because it reminds one so strongly of the last years of the English historian himself. But neither in Anglo-Saxon times, nor in the years of the first Norman kings, was there translated any complete version of the Scriptures. There were indeed traditions current in the time of Henry VIII. that the whole Bible had been translated into the vernacular even before the Conquest, but they have never been confirmed. Translations are preserved in England of portions of the Bible as old as the earlier years of the fourteenth century, such as the Psalter of Schosham, and of Rolle of Hampole, but the first complete English version of the Bible was that of John Wycliffe, the famous reformer. His New Testament was completed about 1380, after twenty years of labor, and his Old Testament, in which he was assisted by his friend, Nicholas de Hereford, was finished before his death in 1384. Copies of this work are very rare, for it was replaced a few years later by the version executed by John Purvey. Wycliffe's translation, like that of Purvey, was necessarily

* This paper formed one of a series prepared by a number of advanced students from various departments of the Johns Hopkins University, who began during the last session a course introductory to the Old Testament, under the direction of Dr. Cyrus Adler, and after the seminary method.

based on the Vulgate, the text of which was very corrupt at that time. Purvey made a careful comparison of the manuscripts to which he had access, and prepared his materials in a very scholarly way. The result was a better translation, which accordingly became very popular, especially as it was less literal than its predecessor. This Bible had a considerable circulation among the Lollards and those in sympathy with the reform movement, and was only superseded when the printed Bibles were published, although the ecclesiastical authorities made vigorous efforts to prevent its use. There are extant upwards of 170 copies of this and the Wycliffe version, and the majority date from the period of Henry VI.

As long as the Bible was in manuscript only its circulation was necessarily restricted, and the story of the printed Bible is therefore far different from that of its predecessors. Tyndale, a scholar at Oxford and Cambridge in the first quarter of the sixteenth century, conceived early in his career the idea of making the Bible known to his countrymen, one and all, by means of a printed English version, and his whole life was animated thenceforward by this noble purpose. He first attempted to find an opening for the work in England, but this was not practicable, and he passed over to Germany, and completed a translation of the New Testament which was published in quarto and octavo, and reached England in 1526. The authorities had been warned, but so eager were the people for copies, and so secret the means of circulation, that they were spread throughout the land in spite of persecution and suppression. A number of editions of this work were published, several of them without the permission of the translator, but only a few copies have escaped destruction and have come down to us. Tyndale revised his New Testament several times, and published an edition of the Pentateuch and of the book of Jonah before his death in 1536. He also made translations of portions of Scripture used in the services of the church, and his publications contain many notes of a critical, explanatory, or controversial nature. Not infrequently a note is found full of grim humor, such as one on Exodus 32:35, "The pope's bull slayeth more than Aaron's calf." Tyndale translated his New Testament from the Greek, as the idiom often shows, but the Vulgate, Luther's version, and others were consulted, as careful comparison of many passages would

prove. Tyndale's other works, in fact, show the influence of Luther far more than his translation of the New Testament. It appears to be the opinion of the best authorities that Tyndale translated the Old Testament from the original Hebrew, with the assistance of the other versions. The influence of the faithful work of this earnest man still prevails in the English even of the present hour, for he was not only the first in this undertaking, but he also settled the type of our Bible, he made its language that of the people, and not that of the scholar. From this norm it has never departed. His version is the basis of a large portion of our present English Bible, and many passages stand to-day as they did then. He lived to see the day he had hoped, and prayed, and worked for, the day when even the plow-boy read the Bible, and he met his reward, for he died a martyr, a witness in his death, as in his life, to that faith for which he had labored with his whole heart and soul.

Meantime a great change was making in the political complexion of England, and Miles Coverdale, encouraged by this, and perhaps by the private influence of Cromwell, published in 1535 a complete edition of the Bible in English. It was translated "out of Douche and Latyn into Englishe," and was executed mainly on the continent, but the place of publication is unknown. Coverdale claims no originality for his work, and in fact his New Testament was merely a revision of Tyndale's work, into which he introduced changes in the direction of smoothness of rhythm, and neatness of expression, and this, with his restoration of many of the ecclesiastical terms sanctioned by the use of centuries, was his chief contribution to the English Bible. He effected these alterations, however, more through the Matthew Bible and the Great Bible, into which large portions of his work were incorporated, than by his own version. Coverdale's first edition was dedicated to the king, but was not published by license; its sale was simply permitted without any express orders. A revised edition was published at Southwark in 1537, and the Bible was then for the first time "set forth with the king's most gracious licence." And what is still more significant, the bishop of Salisbury provided this edition with a prayer to be used before and after reading. The times had changed. Coverdale also published the New Testament in Latin and

English in parallel columns, in order to show the substantial identity of the Scriptures in all tongues. The version of Coverdale was merely intended to provide for a temporary want, and was soon superseded by the Matthew Bible, published on the continent in 1537, and dedicated to King Henry and his royal consort, who happened to be Jane Seymour at that time. This Bible was the work of a friend of Tyndale, John Rogers, and of Thomas Matthew,* and was simply a compilation. The New Testament and Pentateuch were from Tyndale, with slight variations, the Apocrypha, and the books from Ezra to Malachi were from Coverdale. The rest is a new translation, and is thought to be from manuscript left by Tyndale. Its chief feature was its marginal notes. Published with the king's license, by the influence of Archbishop Cranmer, of Cromwell, and of Henry, this version gained acceptance, but it has had little original effect on our English Bible, although its text has been the basis of all subsequent revisions.

There lived in London in those days a highly eccentric lawyer, Richard Taverner by name, who devoted much of his time to the study of the Scriptures, for, though a layman, he was a good Greek scholar withal, and could read the Bible in the original tongue. Finding that the publishing of Bibles was a profitable business, and wishing, no doubt, to turn an honest penny, even though the Scriptures were his means, he compounded with a certain printer, and between them they got out in 1539 a version which, unfortunately for the honesty of the transaction, was mainly pirated from the Matthew Bible. Now this learned lawyer was licensed to preach in the reign of King Edward VI. and held forth in damask gown, velvet bonnet, gold chain, and sword, and would quote the law in Greek. It might be expected that a version by such a man, for he did revise a good many places of the text, would be idiomatic and peculiar, a picture of the man, and it was something better than merely peculiar, it was vigorous and terse. However, the Great Bible appeared the same year, and became so popular that Taverner's venture does not appear to have proved very profitable.

In spite of the labors of Tyndale, Coverdale, and others, England was still without a really good version, for the extant editions were either imperfect in conception, or

* Cf. Westcott, *History of the English Bible*, p. 8, note, and chapter 3, section 3.

weighted down with annotations of a somewhat dangerous nature in those transitional times. At the request of Cromwell, Miles Coverdale, the veteran biblical scholar, undertook a revision of the Matthew Bible, with the aid of Münster's Latin Version, the Hebrew, and other texts. It was Cromwell's desire to have this edition published in handsome style, and as it could not be done well in England, permission was obtained of Francis I. to have the work published at Paris. When it was well under way the officers of the Inquisition stepped in, but by the connivance of the civil authority Coverdale escaped to England with the sheets, presses, workmen, and other paraphernalia, and the book was completed at London and published in a handsome folio edition in 1539. It was a very large volume, and hence its name. There is no evidence that Archbishop Cranmer was acquainted with the preparation of this version, but he received it with favor when it appeared, and wrote a preface for the second edition, which was published in 1540, and as this preface was repeated in the following editions, this version is often known as Cranmer's Bible. It was this edition of 1540 which was the first to have on the title page, "This is the Byble apoynted to the use of the churches," and it is sometimes known as the first authorized version. It was ordered that copies be set up in all the churches, and young and old flocked to the reading of the Word. It became immensely popular, and such confusion arose from argument in the churches, even during the hours of divine service, that strict orders were issued forbidding unseemly conduct. Even little children thronged the churches when some one would read the Scriptures to the assembled multitudes, and Foxe, the martyrologist, tells how a boy of fifteen was severely flogged by his father for reading the Bible, and for ridiculing the adoration of the cross as idolatry. It was this popular reading of the Bible in the mother tongue which was largely instrumental in producing a wonderful change of attitude towards religion among the English masses during the next twenty years. This Bible held the preëminence during this period, and it was not until the reign of Elizabeth that a new version appeared. During the remainder of Henry's reign the Great Bible alone was allowed, but in Edward's reign editions of others of the older versions were also published. In Queen Mary's time the public use of the Scriptures was of course forbidden, but we hear of no

active measures employed for the destruction of Bibles or for the restriction of their private use.

On her accession to the throne many of the reformers fled from England to Geneva. They engaged in their exile in many labors looking towards a renewal of their efforts at home, and one of the results of their work was a well printed duodecimo New Testament, prefaced by a letter from John Calvin, and which appeared at Geneva in 1557. It was the first English version in which verses were distinguished, and was the work of a single translator, probably William Whittingham, a brother-in-law of Calvin. This Testament was the forerunner of the Genevan version of the Scriptures, which was published in 1560, and dedicated by its translators in frank and manly terms to Queen Elizabeth. This Bible was a moderate sized quarto, divided into chapters and verses, printed, for the first time, in Roman type, and accompanied by a marginal commentary. Its language was simple and vigorous, and the translation good, being an improvement on the Great Bible, of which this version was a revision. For these reasons it obtained a popular hold which it maintained for nearly a hundred years, until, after a hard battle, it was superseded by the King James version. The commentary which accompanied this Bible was excellent, and although somewhat tinged with Calvinism, was liberal and impartial in the main. This version is sometimes known as the "Breeches Bible" because of its rendition of Genesis 3:7, "they sewed fig-tree leaves together, and made themselves breeches." As this reading is as old as the Wycliffe Bible it is hardly just to fasten this name upon this version *par excellence*. Similar errors have given distinctive titles to other editions of the Bible. For instance, the Matthew Bible of 1551 reads at Psalm 91:5, "so that thou shalt not nede to be afrayed for any bugges by night." Hence it is called the "Bug Bible." Again a Bible of 1631 has been known as the "Wicked Bible" for the omission of the "not" in the Seventh Commandment. An edition of the Bible published in folio at Edinburgh in 1579 was the first Scotch edition of the Bible; the New Testament had been printed three years earlier, but its publication was delayed until the whole was completed. The Scotch long preserved a warm place in their hearts for the Genevan version, possibly by reason of the good old Calvinistic teaching of its notes.

A New Testament translated from the Latin of Theodore Beza by Laurence Tomson, and accompanied by notes by the Seigneur de Villers, was published at London in 1576, and afterward often substituted for the Genevan New Testament in editions of the Bible.

The Genevan version was never recognized by the church, although Archbishop Parker looked on it with favor; but its popular use made the people familiar with many errors in the Great Bible, at that time used in the churches, and the ecclesiastical authorities found it necessary to undertake a new revision. Accordingly, under the leadership of Dr. Parker, the learned Archbishop of Canterbury, the bishops and other scholars undertook and completed a revision of the Great Bible, and the new version was known as the Bishops' Bible. It was published in 1568, in English letter, "*cum privilegio regio majestatis.*" The Archbishop tried to secure recognition for this version from the Queen, but we have no evidence of his success. However, Convocation ordered in 1571 that each dignitary of the church should keep one in his house, and that each cathedral, and the other churches so far as possible, should procure copies. This action could hardly have been undertaken against the will of the sovereign, and this may be regarded as the second authorized version. The Bishops' Bible was never a favorite among the people, and even the churches seemed in little haste to obtain copies, for the Genevan version was still the people's Bible. The Bishops' Bible, in fact, was not a very great improvement over its predecessor, indeed it was not intended to be permanent, but its editors looked to a revision which came in due season. The tremendous effect of the Scriptures in English led the English Roman Catholics to make a version which should represent their side of the question. Accordingly the exiles published at Rheims in 1582 a New Testament which was mainly the work of Gregory Martin, an Oxford graduate, although revised by Cardinal Allen, Dr. Reynolds, and Dr. Bristow. The Old Testament, though completed at about the same time, was not published until 1609 at Douay. The Vulgate was the text adopted for this translation, because it had been deemed the authentic text by the Council of Trent. It was thought that the Hebrew text had been corrupted by the Jews, and the Greek, by Greek

heretics. The Roman Catholic version is mainly the Latin of the Vulgate in English form, and retains many of the obscurities of the original. It is not in the language of the people, and preserves many Latin terms. It has therefore been changed considerably in modern editions, and the text has been constantly approaching that of the King James version. For instance, the text of 1582 reads at Philippians 2:7, "He exinanited himself." An edition published at London in 1850, and edited by Rev. G. L. Haydock, and Very Rev. F. C. Husenbreth, with the recommendations of the hierarchy, reads, "But debased himself." The King James version reads, "He made himself of no reputation." Again, the original text reads at Ephesians 6:12, "against the spirituals of wickedness in the celestials." The modern text reads, "against the spirits of wickedness in the high places," and the King James version reads, "against spiritual wickedness in high places."

The versions of the Scriptures published up to this time were, on the whole, unsatisfactory, and a conference of the high and low church parties which met at Hampton Court under the presidency of James I. in 1604, proposed a new and thorough revision. This suggestion was acted upon, and after five months the king appointed fifty-four revisers, of whom forty-seven served, from among the most learned of his subjects, clerical and lay alike. Among them may be mentioned Sir Henry Savile, the most scholarly layman of his time; Bishop Andrewes of Winchester, who was familiar with Hebrew, Chaldee, Syriac, Greek, Latin, and ten other languages; Bedwell, the most noted Arabic scholar of the day; and nine who were at one time or another professors of Hebrew or Greek at Oxford or Cambridge. The revisers were divided into six companies, sitting at Westminster, Cambridge, and Oxford, and portions of the Bible were assigned to each company. A set of rules was adopted for the guidance of the revisers; they may be summarized as follows: "The Bishops' Bible was made the basis of revision, but the other English versions were also to be consulted. The names in the text were to be retained as far as possible in the forms commonly used, and the ecclesiastical terminology was to be preserved. When a word had several significations its correct interpretation was to be determined by the

context, the authority of the fathers, and the analogy of the faith. Scholars were to be called in for consultation on difficult passages, and the bishops were directed to ask the clergy in general for suggestions and comments. It was ordered that marginal notes be added only in explanation of the Greek and Hebrew, although marginal references to other parts of Scripture were recommended. The chapter divisions were only to be altered in cases of necessity. Each member of each company was to be given the same chapter, was to review it alone, and then revise in committee. When a book was finished it was to be sent to the other companies for consideration, and in case the companies could not agree as to any passage, the difference was to be settled at the general conference at the close of the work. Exactly how far these rules were observed it is now impossible to tell. Improved Greek and Hebrew texts were used, and versions in a number of languages were consulted.

The work was not earnestly begun until 1607, but from that year the revision progressed steadily though slowly for four years, many passages being brought back to be "hammered at the anvil" from fourteen to seventeen times. Finally the new version appeared in two contemporary issues of folio columns in black letter in 1611. This Bible had on its title-page the words, "Appointed to be read in churches," and has long been known as the authorized version. But there is no evidence to show that it was ever sanctioned by any authority. When the question of a new revision came up in parliament in the days of the commonwealth it was asked by what authority the Bible was authorized, but the whole matter was dropped without any determination being reached. In 1662 when the Book of Common Prayer was revised for the last time, the text of the King James version was substituted for that of the Great Bible, in the various places where passages from Scripture are quoted in the liturgy, except in a few places and in the Psalms throughout, where the older version was preserved as being more rhythmical and more familiar. This may be regarded as a formal recognition of the King James version, which had now obtained a strong hold upon popular favor, largely by reason of its own intrinsic worth, but also, at the outset, by the authority of the king's name, and the reputation of the translators.

The English version is, on the whole, a most admirable work, and probably superior, in literary form at least, to any other version, and even to the Greek New Testament itself, which, as far as style and language go, is far from perfect. Our version is not the work of a single man, setting forth his own peculiar views; it is a growth, the work of many hands during a period of at least one hundred years. Its language is not that of any one period or of any one school, for our Bible has a tongue all its own, yet clear and plain to the humblest mechanic as well as pure and noble to the most learned scholar. Unlike the continental versions, it has been sealed in the blood of martyrs, Tyndale, Rogers and Cranmer, who died for the truth which it teaches. Popular as the Bible of a small kingdom, it has advanced in popularity as the English people has extended its influence and spread truth, justice, and freedom throughout the world, and the English version is now read by more persons than any book in any language. As Father Faber says: "It lives on the ear like a music which can never be forgotten, like the sound of church bells, which the convert scarce knows how he can forego. Its felicities seem often to be almost things rather than words. It is part of the national mind, and the anchor of the national seriousness. . . . The memory of the dead passes into it. The potent traditions of childhood are stereotyped in its verses. It is the representative of a man's best moments: all that there has been about him of soft, and gentle, and pure, and penitent, and good, speaks to him for ever out of his English Bible."*

Bibliography.

The books on this subject are so many that it is only possible to mention a few here, valuable for reference, or to the general reader. A very good bibliography is given at the close of Rev. J. H. Blunt's article on the English Bible in the *Encyclopedia Britannica*.

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4. Lewis, Rev. J. *History of the Translations of the English Bible.* The pioneer work, published first in 1719. Occasionally inaccurate.
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* The Revised Version has not been mentioned because its story is recent and well known.

THE DESCRIPTION OF SPIRITUAL PHENOMENA
UNDER THE FIGURE OF NATURAL
CONVULSIONS.

That spiritual phenomena are often described under the figure of natural convulsions is an observation common enough, in connection with both the Old and the New Testaments. Inasmuch, however, as this mode of expression is so little understood popularly that there has been in all ages and still continues to be a disposition to interpret some of these passages literally, and hence to expect in the future great natural convulsions for which the Scriptures really give no warrant, it may be of interest to collect together here some of the clearest instances of such figurative language and apply the results to other passages which are often misunderstood. I retain throughout the language of the authorized version as more familiar and sufficiently exact for the purpose. Perhaps the most striking of all the passages in the Old Testament, both in itself and in the close resemblance of its language to similar passages in the New Testament, is the prophecy in Joel 2 : 30, 31 :

" I will show wonders in the heavens and in the earth,
Blood and fire and pillars of smoke.
The sun shall be turned into darkness,
And the moon into blood,
Before the great and the terrible day of the LORD come."

It is certain that this language is figurative, not merely on account of the clearly figurative word *blood*, occurring twice ; but also from the context, and from the use made of it in the New Testament. The preceding verses are :

" And it shall come to pass afterward,
That I will pour out my Spirit upon all flesh ;
And your sons and your daughters shall prophesy,
Your old men shall dream dreams,
Your young men shall see visions."

And the following verse is :

" And it shall come to pass,
That whosoever shall call upon the name of the LORD shall be delivered ;
For in mount Zion and in Jerusalem shall be deliverance."

Now in the New Testament this whole passage with both the preceding and the following context is quoted in Acts 2 : 16-22, and expressly applied to the outpouring of the Holy Spirit on the day of Pentecost; while the promise "whosoever shall call upon the name of the Lord shall be saved," is explained of the offer of salvation in the name of Christ. No such convulsions of nature as here described, if taken in their literal sense, occurred at the time of the Christian era, nor is it possible that they should while the term of human probation, here promised, continues. We have inspired authority for saying here that these descriptions are to be understood figuratively and explained of spiritual events.

Similar, and if possible stronger, language is found in Isa. 34—the authorship of the passage is of no consequence for the present purpose:

- v. 4. " All the host of heaven shall be dissolved,
 And the heavens shall be rolled together as a scroll :
 And all their host shall fall down,
 As the leaf falleth off from the vine,
 And as a falling *fig* from the fig tree.
- * * * * *
8. " For it is the day of the Lord's vengeance,
 And the year of recompenses for the controversy of Zion.
9. " And the streams thereof shall be turned into pitch,
 And the dust thereof into brimstone,
 And the land thereof shall become burning pitch."

It is generally agreed that these are threatenings against the enemies of the church, first in general, and then against Edom in particular. Although some commentators, as Delitzsch, understand the ultimate reference to be to literal natural convulsions at the end of the world, yet even they are compelled to allow that "the prophet meant primarily, no doubt, that the punishment announced would fall upon the land of Edom, and within its geographical boundaries." (Del. com. in 34 : 8-10). If the prophecy has then such primary references, it follows that such language is used in a poetical sense to convey the idea "of revolution, of sudden, total, and appalling change" (Alex. com. in 34 : 4).

To take an instance of an opposite character : In Isa. 11 : 6-9 is an exquisite description of the peace and happiness which shall come about from the full diffusion of religious knowledge and consequent righteousness, but given in figurative language taken from the lower orders of creation :

6. "The wolf also shall dwell with the lamb,
And the leopard shall lie down with the kid ;
And the calf and the young lion and the fatling together ;
And a little child shall lead them.
7. "And the cow and the bear shall feed ;
Their young ones shall lie down together :
And the lion shall eat straw like the ox.
8. "And the sucking child shall play on the hole of the asp,
And the weaned child shall put his hand on the cockatrice' den."

That all this was figurative in the view of the prophet is evident from the reason given by him (v. 9), "for the earth shall be full of the knowledge of the Lord." A moral cause involves moral effects, and while physical effects to some extent may indirectly result from these, they could not be such as are here described. The lion certainly is a carnivorous animal and could only become herbivorous by such a change not only of his disposition, but of his physical structure as should make him cease to be a lion and become a member of some other species. Thus if it were attempted to understand this literally, its whole significance would be destroyed in the very act of making it real.

The 14th ch. of Zechariah is a prophecy so manifestly figurative as to need no proof. The following natural convulsions, among others, are mentioned in it which must needs be understood figuratively in accordance with the general character of the chapter. In verse 4 the prophet having said that the feet of the Lord shall stand upon the Mount of Olives, adds:

"And the Mount of Olives shall cleave in the midst thereof
Toward the East and toward the West,
And there shall be a very great valley ;
And half of the mountain shall remove toward the north,
And half of it toward the south."

And again verse 10:

"All the land shall be turned as a plain
From Geba to Rimmon south of Jerusalem :
And it shall be lifted up and inhabited in her place."

The prophecy in Isa. 40: 3, 4, is so familiar in its description of the Messianic forerunner that we forget almost that this description is clothed in figurative language ; yet as soon as attention is turned to it, there again spiritual results are found to be indicated by language expressive of natural convulsions.

- v. 4. "Every valley shall be exalted,
And every mountain and hill shall be made low ;
And the crooked shall be made straight,
And the rough places plain :
5. "And the glory of the Lord shall be revealed,
And all flesh shall see it together."

We may turn now from prophecy to history. This strongly figurative language in historical reminiscences and allusions occurs with especial frequency in the psalms, though by no means confined to them. There both the great features of Israel's history and also the personal experiences of the psalmist are described under the figure of great natural convulsions. For example, in Ps. 114. The exodus of Israel from Egypt is celebrated in these terms :

- v. 4. "The mountains skipped like rams,
And the little hills like lambs." Cf. v. 6.

The prayer for deliverance from distress in Ps. 144 is couched in these terms :

- v. 5. "Bow thy heavens, O LORD, and come down :
Touch the mountains, and they shall smoke.
6. "Cast forth lightning, and scatter them :
Shoot out thine arrows and destroy them."

The title of Ps. 18 states that it is a song of David "in the day that the LORD delivered him from the hand of all his enemies and from the hand of Saul;" and there is no reason to doubt the accuracy of this title, since substantially the same psalm is given in its historical connection in 2 Sam. 22. David describes this deliverance in highly figurative language at great length. The following lines may serve to recall the whole :

- v. 7. "Then the earth shook and trembled,
The foundations also of the hills moved and were shaken,
Because He was wroth.
8. "There went a smoke out of His nostrils,
And fire out of His mouth devoured :
Coals were kindled by it.
9. "He bowed the heavens also, and came down ;
And darkness was under His feet."

With much more of similar language until in verse 15 it is said :

15. "Then the channels of waters were seen,
And the foundations of the world were discovered."

In this it is of course evident that the language is figurative, and the writer could never have expected it to be understood in any other way.

David's victory over the Syrians and Edomites is celebrated in Ps. 60 according to its title, or if this be not reliable, then some other victory in battle, by praising God in this language :

v. 2. "Thou hast made the earth to tremble ;
Thou hast broken it."

And the wanderings in the wilderness under the divine guidance are thus described in Ps. 68 :

v. 8. "The earth shook, the heavens also dropped at the presence of God ;
Even Sinai itself was moved at the presence of God, the God of Israel."

Where the language expresses far more than the historical facts by which the divine presence was manifested on Mt. Sinai. In Ps. 97 the future righteous rule of the Lord is described with reference to some past historical event in these terms :

v. 4. "His lightnings enlightened the world,
The earth saw and trembled.

5. "The hills melted like wax at the presence of the Lord."

Very much like this is the prophecy of Micah, ch. 1, of the coming of the Lord to punish Israel for its sin :

v. 4. "The mountains shall be molten under Him,
And the valleys shall be cleft,
As wax before the fire,
And as the waters that are poured down a steep place."

In the song of Deborah (Judges 5) God's providence during the wanderings of the exodus is thus described :

v. 4. "LORD, when Thou wentest out of Seir,
When Thou marchedst out of the field of Edom,
The earth trembled and the heavens dropped,
The clouds also dropped water.

5. "The mountains melted from before the LORD,
Even that Sinai from before the LORD God of Israel."

And the victory over the forces of Jabin is thus expressed :

20. "They fought from heaven ;
The stars in their courses fought against Sisera."

Similar language is so frequent and familiar that instances need not be multiplied ; the *usus loquendi* is sufficiently established. When we turn to the New Testament, we find the minds of its writers so full of and interpenetrated with this

figurative language that they not only have no hesitation, as in the case of the prophet Joel, in applying it to the spiritual events of their own day, but themselves make use of the same imagery of the darkened sun, the moon turned into blood, and the heavens falling, to describe what is still future. It is certainly reasonable to suppose that they use these expressions in their accustomed and familiar sense. It can make no difference that these passages of the New Testament are in prose; for, not to argue that, in the gospels at least, the words as originally spoken in Aramean may have preserved the parallelism of the Hebrew poetry which they have lost, just as the quotations from the prophets have done, by being turned into Greek, it is enough to say that all the figurative language, as well as the rest of the New Testament, is in prose, and if there were any force in this fact, it would prove that all the parables must be taken as literal histories. The writers of the New Testament evidently felt no hesitation in expressing in the prose of their adopted language the figures of the grand old poets of their native tongue.

Setting aside many passages in the Apocalypse which it is not necessary here to consider, there are two principal passages in the New Testament which are often referred to as involving the promise of the total destruction of this globe together with the surrounding celestial bodies, and that this is to be accomplished in connection with the future judgment upon man. Whether such a dissolution of the existing cosmos in the very far distant future may or may not be a probability of science is a matter with which we are not here concerned. The point is whether any such destruction is intended to be foretold in connection with the coming of our Lord to judgment.

In Matt. 24: 29, 30, our Lord says: "Immediately after the tribulation of those days shall the sun be darkened and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then shall appear the sign of the Son of Man in heaven." In the parallel passage of St. Mark the language is almost identical; in that of St. Luke it is somewhat less strong. Certainly these expressions go no further than those already quoted from the prophet Joel, cited and applied to the time of Christ in the Acts, and cannot therefore be held to indicate any more profound natural convulsions than those which occurred at the first promulgation of the gospel.

Such a figurative and poetic interpretation of this passage in the gospels is sometimes thought to be excluded by the well known language in 2 Peter 3:10. Indeed the distinctness with which the future flood of fire is there foretold has undoubtedly added earnestness sometimes to the questioning of the authenticity of that epistle. The words are, "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." Among the commentators there is a difference of interpretation as to whether this means a total annihilation corresponding to the original creation, or whether it expresses only the coming about of a sort of chaos out of which a new cosmos shall ultimately be evolved; but there is a general agreement that it indicates at least a mighty change in the whole visible universe. Fortunately we have here not only the general *usus loquendi*, already cited, to determine the sense, but the express interpretation of St. Peter himself. If this be examined, it will become clear that he has no such catastrophe in mind. The context shows that he is combatting the skepticism of his day in regard to the Lord's coming again. The objectors say (v. 4), "Where is the promise of"—the signs indicating—"His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation;" i. e., "the uniformity of nature forbids the supposition." St. Peter replies that this is not true; that already the course of nature has been controlled for moral purposes in the catastrophe of the flood. Now we all know that so far as the earth's structure is concerned—to say nothing of the heavenly bodies—it was a most superficial event. It came and went, leaving no trace upon the earth itself, but accomplishing the divine purpose in the punishment of human sin. Man was swept away, and to this end those parts of the earth which he then inhabited were buried for a few months under the waters of the deluge. St. Peter, meaning no more than we now mean when we speak of that event, calls it a "perishing" of the earth, and says that just the same thing—although through another instrumentality—is in store for the earth that now is. His language is, "By the word of God the heavens were of old, and the earth standing out of the water and in the water; whereby the world that then was, being

overflowed with water, perished; but the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men" (vs. 5-7). It is clear then that what St. Peter expected was a future catastrophe of like effect with that of the flood. It was nothing that should affect the cosmos in any other sense than that of the figurative language of the prophets of old, with which the mind of St. Peter had been familiar from infancy; it was nothing which should affect even the material earth itself, except in such superficial fashion as might be necessary for the termination of man's period of probation. The "new heavens and new earth" to which he looked forward as the result of this catastrophe, were to be new only in the same sense in which the "heavens and the earth" of Noah's descendants were new in comparison with those of his progenitors.

I do not propose to enter upon the consideration of similar language of the Apocalypse, because it is so closely connected with prophecies of exceedingly difficult and much disputed interpretation; but it may be said in passing that there is nothing there in regard to the particular point under consideration which will refuse to be governed by the same principles of interpretation as have already been applied to the other books of Scripture.

It remains then as the conclusion of this examination of passages that the language of the Scriptures in describing great natural convulsions is the language of figure and symbol to indicate important moral events, and that there is nothing therein prophesied of future catastrophe which should lead us to expect anything more than is comparable to the flood in the past. Science may indicate that the time of man's habitation of the earth is a comparatively short period of the balance of opposing forces; and that as in the past, before this equilibrium was attained, life could find no home here; so in the future, when it shall be disturbed, the earth will again become uninhabitable. But of all this Scripture says nothing. It only tells us that, as there have been great moral convulsions in the history of our race, so there shall be again; as man has once been swept away from the earth, so he yet shall be again.

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THE POSTEXILIC HISTORY OF ISRAEL. III.

THE RETURN UNDER ZERUBBABEL.

In the preceding two papers we have glanced at the most important facts of the Babylonian period; the present paper covers the first twenty-three years of the Persian period. The biblical sources of information are the first six chapters of Ezra, the first eight chapters of Zechariah, Haggai, and some of the psalms, with such inferences as may be drawn from the accounts of earlier and later times. The apocryphal book of 1 Esdras gives an account that sometimes differs from that of Ezra; and Josephus commonly follows 1 Esdras. Outside the Bible, a few facts are to be gleaned from inscriptions of the Persian kings, and from the Greek historians.

The chronology. In the canon of Ptolemy, the years of the period are named for the following kings:

B. C. 538-530 are the 9 years of Cyrus.

B. C. 529-522 are the 8 years of Cambyses.

B. C. 521-486 are the 36 years of Darius Hystaspes.

As a matter of fact, the king known as Gomates, or the pseudo-Smerdis, was on the throne for some months between Cambyses and Darius. It follows that the Ahasuerus and Artaxerxes of Ezra 4:6, 7 were Cambyses and Gomates, and that Josephus is mistaken in attributing to Cambyses the acts which Ezra attributes to Artaxerxes.

The dated events.—550-540 B. C. Medo-Persian conquests, including the empire of Cræsus, the Greeks in Asia Minor, and countries farther east. Visions of Daniel, chaps. 7 and 8.

539 B. C. Cyrus captures Babylon. Organization of his empire under 120 satraps, with Daniel for one of three presidents, Dan. 6: 1-3.

538 B. C. 1st year of Cyrus. Daniel's supplication for the restoration of Jerusalem, Dan. 9. The decree of Cyrus, and the going up of Zerubbabel, Ezra 1. In the seventh month, the dedication of the altar, the feast of tabernacles, and the re-establishment of the sacred year, Ezra 3: 1-6.*

* The dates, as here given, assume that Darius the Mede was Cyrus, or, if you prefer, that there was no Darius the Mede different from Cyrus. If we should assume, instead, that Darius the Mede was a different person from Cyrus, that might be a reason for dating the events here placed in B. C. 538 and 537 two or three years later, but the other dates would not be affected.

537 B. C. 2nd of Cyrus. Founding of the temple, second month, Ezra 3; 7-13; Jos. *Cont. Ap.* I. 21. Daniel and the lions? Dan. 6. Opposition to temple from the people of the land, Ezra 4: 1-5.

537-522 B. C. Obstructions thrown in the way of the work on the temple, during the reigns of Cyrus and Cambyses, Ezra 4: 4-6.

536 B. C. Daniel's great vision, Dan. 10-12. Death of Daniel, probably.

532 B. C. or earlier. Cambyses co-regnant with Cyrus (*Encyclopædia Americana*, I. 382, col. 1).

530 B. C. Death of Cyrus in battle. Accession of Cambyses.

526 B. C. Cambyses invaded Egypt by sea and land, the strength of his navy being Phœnician and Syrian.

522 B. C. 8th year of Cambyses. Gomates, in Babylonia, assumes sovereignty. Cambyses marches from Egypt against him, but commits suicide in Syria.

522-520 B. C. Work on temple suspended, Ezra 4: 7-24, cf. 1 Esdr. and Josephus.*

521 B. C. Darius becomes king. This is also counted his first year, Gomates being left out of the canon, and the reign of Darius counted from the death of Cambyses.

520 B. C. 2nd of Darius. The work resumed, under the urging of the prophets Haggai and Zechariah, Ezra 4: 24; 5: 1-2. Sixth month, first day, a prophecy of Haggai, Hag. 1: 1-11; twenty-fourth day, the work begun, 1: 12-15. Official inquiry concerning the work, Ezra 5: 2-17. Seventh month,

The "first year" of Cyrus as king of Persia was probably B. C. 559, Herodotus *Clio* 214; his "first year" as king of the Medes and Persians was B. C. 550 or 549; his "first year" as successor of Nabonidus in Babylon was 538 B. C. As our information now stands, it is probable that he assumed this last character directly upon the capture of the city; but there is no absurdity in the idea that he may have had a Median colleague, nominally his senior, during all this part of his career, and that this colleague was the Darius of the book of Daniel. If this was the case, Cyrus may have had a fourth "first year," that in which he became sole emperor; and it is supposable that the year mentioned in Dan. 1: 21 and Ezra 1: 1 may be this fourth first year. On this supposition, this latter first year may have been B. C. 536, cf. Dan. 1: 21; 10: 1; 9: 2. All this, however, is mere conjecture.

* "And they were hindered from building for the space of two years, until the reign of Darius," 1 Esdr. 5: 73. Here seems to be a trace of a correct tradition, in the midst of much that is confused. The actual cessation of the work was for about two years, though the author of 1 Esdr. is mistaken, if he intends to convey the meaning that the whole time of hindrance, from Cyrus to Darius, was but two years.

twenty-first day, Haggai's prophecy concerning one more great convulsion of the nations, 2: 1-9. Eighth month, first discourse of Zechariah, Zech. 1: 1-6. Ninth month, twenty-fourth day, two prophecies of Haggai, 2: 10-19 and 20-23. Eleventh month, twenty-fourth day, Zechariah's prophecy of the Eight Visions, with the symbolical act that followed (6: 9-15), Zech. 1: 7-6: 15. The decree of Darius received, Zech. 6: 10 (?); Ezra 6: 1-14.

518 B. C. 4th of Darius. Ninth month, fourth day, prophecy of Zechariah concerning the fasts, 7: 1-8: 23.

516 B. C. 6th of Darius. Temple finished third day of twelfth month, that is, about a month before the new moon of the spring equinox, B. C. 515, Ezra 6: 14-18.*

515 B. C. 7th of Darius. The passover, first month, Ezra 6: 19-22.

Cyrus, and his religious character.—There is an idea of Cyrus, widely current among those who study the Bible from secondary sources, made up by modifying the Greek stories† by sup-

* The twenty-third day, according to Jos. *Ant.* XI. iv. 7; 1 Esdr. 7: 5. Josephus says that seven years were occupied in building this temple. This may possibly be a fragment of correct tradition, counting five years of the reign of Darius, and two years, before the hindering began, in the reign of Cyrus. But Josephus says that the completion of it was in the ninth of Darius, which seems to be an incorrect inference from the facts that the building began in the second of Darius, and occupied seven years.

† For the sources of the history of Cyrus, see the STUDENT for July, 1889, page 30, including note, and page 35, note. The so-called Cuneiform Tablet of Cyrus is of unbaked clay, about 4 by 3½ inches in size, with two columns of writing on each side, the first and fourth columns mostly gone, and the others mutilated. Subjoined is the translation of the third and fourth columns given by Mr. Pinches in the *Trans. of the Soc. of Bib. Arch.*, VII. 139 sq.

" . . . the river . . . [in] the month Adar, Istar of Erech . . . the gods of the land of Persia (?) . . . gods . . . Nebo from Borsippa to Uddu (?) . . . the king to E-tur-kalama descended in . . . and the lower sea revolted to go (?) . . . Bel went forth, a sacrifice for sin for peace they made, in the month . . . the gods of Surda, Zamalmal and the gods of Kis, Beltis and [the gods of] Kharsak-Khalama to Babylon came down, at the end of the month Elul the gods of Akkad . . . which (were) above the atmosphere and below the atmosphere to Babylon descended, the gods of Borsippa, Cutha, and Sippar descended not. In the month Tammuz Cyrus battle in Rutu against . . . from the river Nizallat to the midst of the army of Akkad then made. The men of Akkad a revolt raised, the warriors on the 14th day Sipar without fighting took. Nabunahid fled. The 16th day Ug-ba-ru, governor of the country of Gu-ti-um, and the army of Cyrus without fighting to Babylon descended, afterwards Nabunahid, when he had bound, into Babylon he took. At the end of the month Tammuz rebels of the land of Gu-ti-um the gates of E-sag-gil closed, for its defense nothing in E-sag-gil and the temples was placed and a weapon not then

posed applications of Old Testament prophecy, which must be carefully banished from our minds, if we wish to understand what is now known concerning him. His conquest of Babylonia was made easy by the revolting to him of subjects of Nabonidus. The Cyrus tablet informs us that his general Gobryas went to Babylon without fighting, in July; it does not state whether he then took the city without fighting. Cyrus himself went there in the autumn, and made administrative arrangements. The inscriptions do not confirm the story of Herodotus that the city was taken at a time of festival, by deflecting the water of the Euphrates, though they do not necessarily contradict this, and very tantalizingly have something to say about the internal fortifications. It is not probable that the change of dynasty was affected without bloodshed at Babylon, and it is equally improbable that there was any very marked carnage.

The idea that Cyrus, being a Zoroastrian, was a monotheist, and therefore was attracted to the religion of Jehovah and repelled by the Babylonian idolatry, is exploded by the inscriptions that have been discovered. According to the Bible, Cyrus was Jehovah's servant and agent, and recognized

there was. Marchesvan the 3d day Cyrus to Babylon descended, the roads before him (were) dark. Peace to the city he established, Cyrus peace to Babylon all of it promised. Gubaru his governor and governors in Babylon he appointed and from the month Kislev to the month Adar the gods of Akkad whom Nabunahid to Babylon had sent down also to their shrines (?) they brought back. The month Marchesvan dark, the eleventh day, Ugbaru unto . . . and the king died. From the 27th day of the month Adar to the 3d day of the month Nisan weeping in Akkad there was, all the people (from) their chief (were) free. (On) the 4th day Kambyses son of Cyrus at the Temple of the Sceptre of the World a festival instituted (?) the man of the Temple of the Sceptre of Nebo who . . . went, in the lower part dwelling, (in) Elam the hands of Nebo [took him (?) and] brought him back (?) . . . children and . . . when the son of the king to . . . Nebo at E-sag-gil he collected, victims in the presence of Bel . . . lord . . . of the Babylonians . . . (to) the temples he gathered . . . he fixes. The month when the gate fell . . . E-an-na of Erech . . . from the house (?) of Chaos came forth . . . zi . . . in Babylon . . . am (?) . . . Babylon a funeral pile also."

If this were printed in such a way as to indicate the lines in the original, and the length of the lacunae, some of the peculiarities of punctuation would be explained, and there would be a slight gain in intelligibility; but at its best, it is full of tantalizing uncertainties.

In the *Independent* of August 15, 1889, is an article on Belhazzar, by Mr. Pinches, in which he makes it to be "the son of the king" instead of the king, that died in the month Marchesvan, making an exact correspondence with Dan. 5:30.

Jehovah as "the God," "the God of heaven," these being customary titles of Jehovah; but there is nothing in this to indicate that the Jews thought of him as a spiritual worshiper of Jehovah, or that he might not treat the Babylonian gods, or the gods of the other great religions of his subjects, with equal respect. Precisely this is what the inscriptions represent him as doing.

The condition of the exiled people at the time of the first return. During the reign of Menahem, in the middle of the eighth century B. C., and a little later, during the reign of Pekah, the Assyrians deported large numbers of the inhabitants of northern Israel, 1 Chron. 5:6, 23-26; 2 Kgs. 15:19, 20, 29; 2 Chron. 30:6-10; Zech. 10:10-11; Jos. *Ant.* IX. xii. 3. That Judah shared somewhat in these misfortunes may be probably inferred from 2 Chron. 29:9; Isa. 11:11, 16, cf. 2 Chron. 28:20, etc. In 2 Kgs. 17, 18, we have an account of the wholesale deportation of the people of the northern kingdom. A little later, Sennacherib claims to have made large deportations from Judah. That he contemplated a general deportation appears from 2 Kgs. 18:32. Later came the deportations by Nebuchadnezzar. In addition to those who were officially carried off, many became fugitives in order to escape the troubles that beset their country.

In the OLD TESTAMENT STUDENT for June, 1888, page 231, sec. 4, are given certain reasons for holding that the earlier exiles, both from Israel and Judah, had maintained their separate race existence, and their religion, and that the exiles of Nebuchadnezzar's time found them in the various regions where they went, and were merged with them, so that the Jews of post-exilic times represent all Israel, and not the tribe of Judah only. The list of passages there given is pretty full, and might be largely extended. Without using space on this point, we may yet notice just one of the passages:

"And thou, son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and all the house of Israel his companions: and join them for thee one to another into one stick, that they may become one in thine hand. . . . Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his companions: and will put them with it, with the stick of Judah, and make them one stick, and they shall be one in mine hand. . . . Behold, I will take

the children of Israel from among the nations, whither they be gone, and will gather them on every side, and bring them into their own land: and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all," Ezek. 37: 16-22.

Ezekiel here evidently speaks of the northern Israelites as still in existence, in his time, and as in contact with the Judaites, and about to become consolidated with them; and in these particulars, the passage is strictly representative.

The earlier exiles were immensely more numerous than the later; before Nebuchadnezzar's time, Palestine had become relatively depopulated, so that he only carried off thousands, where his Assyrian predecessors had carried off tens of thousands. The Israelites had already been resident for several generations in the various countries which came at length to be subject to Nebuchadnezzar. Many of them had wealth and influence. But there were great men among the exiles deported by Nebuchadnezzar, such men as Ezekiel, and Daniel and his companions, and doubtless the leadership of their race fell largely into their hands. For the rest, some of the expatriated Israelites were doubtless imprisoned, or enslaved, or set to labor upon the public works; but, so far as appears, the great body of them resided as citizens in the countries whither they were carried, and were faithful subjects of the Babylonian empire, whatever resentments or ambitions they may have cherished in secret. Their prophets inculcated the duty of loyalty to the existing sovereign, but were also making predictions of the future overthrow of the oppressor. We have not many details as to the manner of life they led, but Ezekiel lets us know that they had their elders, and their priests, and their prophets, both true and false, as formerly in Palestine.

The view that the Jews, moved by hatred for the Babylonians, and by a feeling of affinity for the monotheistic Persians, were actively engaged in the political movements that placed Cyrus upon the throne is a favorite view with many, and figures quite largely, in various ways, in current interpretations of prophecy; but facts in support of this view are lacking. Before 539 B. C., there had been Jewish exiles among the subjects of Cyrus, as well as among those of Nabonidus;

Media and Elam had formerly been parts of the Assyrian empire, and had been in political combination with Nebuchadnezzar. The Jews were so situated that their interests were with conservatism, and, in the absence of specific information, we must deem it unlikely that, in either country, they played the part of active revolutionists.

According to Ezra 2 and Neh. 7, the whole number who returned to Judæa "at first" was about 50,000, including slaves. It is possible that this enumeration includes others than those who came with Zerubbabel. In any case, the returning exiles were very few, compared with their compatriots who remained scattered throughout the Persian empire. From the fact that they were to be aided by contributions "along with" and "apart from" the freewill offerings that were given for the house (Ezra 1:4, 6), we may infer that most of them were not of the wealthier class. From this point, we need to remember, the national history of the Jews has been a divided history, the Palestinian part of it being no more real than the extra-Palestinian.

The holy land, as the returning exiles found it.—According to 2 Kgs. 17, 18, the territory of northern Israel, after the carrying off of its Israelite inhabitants, was re peopled with colonists from abroad. That this was done mainly within a few years after the downfall of Samaria appears from the records of Sargon, as well as from the most natural understanding of the biblical account; but later, there were additional importations by Esar-haddon, and perhaps by other Assyrian kings, Ezra 4:2, 10. Apparently Judah was not thus re peopled after Nebuchadnezzar's deportations, but was left uninhabited.

All statements like these must be understood relatively. The incident in Jer. 40:11-12 is representative. Without doubt, in both northern and southern Israel, some of the inhabitants escaped deportation, and others who had fled as fugitives, returned, when the immediate danger was over. Josiah found Israelites in the territory of northern Israel, and extended his reform to them, 2 Kgs. 23:15 sq.; 2 Chron. 34:6.

From what the Old Testament says concerning Elijah, Elisha, Hosea, and Amos, for example, it appears that the northern Israelites, as well as the southern, were worshipers of Jehovah. The prophets condemn the worship of the calves at Bethel and Dan, and yet that worship was professedly, at least in part, Jehovah-worship. Even the scholars

who affirm the postexilic origin of most of the Pentateuchal legislation do not dispute the fact that some of the Pentateuchal usages were early in vogue among the ten tribes. It further appears that the preaching of Hosea and Amos was not utterly fruitless; there were revived impulses in the religion of Jehovah, just before Samaria went into exile. We read that Hoshea "did that which was evil in the sight of Jehovah, yet not as the kings of Israel that were before him," 2 Kgs. 17:2. It is a significant comment on this statement that Hezekiah sought, and partially obtained, the coöperation of the people of the ten tribes, in his work of reform, 2 Chron. 30:6-11, 25. This had its effect in keeping distinct the Israelites who went into exile, and it also had its effect in Palestine. As we are not to understand that the Israelites were entirely supplanted by the colonists brought in by the Assyrian kings, so we are not to understand that their worship of Jehovah was entirely obliterated. The priests who were sent to teach "the manner of the god of the land," 2 Kgs. 17, certainly found Israelites living there among the colonists, and worshipping Jehovah. This element in the mixed Samaritan religion of these and later times should not be neglected.

Doubtless Zerubbabel and his colleagues found the land of Judah nearly uninhabited—lying desolate, as it had lain for fifty years. But scattered thinly through it, and peopling the adjacent regions, were inhabitants of three sorts, more or less intermingled: first, the natives of the neighboring countries, who appear later in the postexilic narratives, Philistines, Phœnicians, Edomites, Ammonites, Syrians, Arabs; second, the descendants of the colonists who had been imported by the Assyrian kings; and third, people of Israelitish race, living among these. The people who proposed to join in the work, but whose coöperation was refused, Ezra 4:2-3, belonged ostensibly to the second of these classes, but were doubtless of mixed blood.

There are important problems concerning the law and the literature of Israel, connecting themselves with this part of the history; but these are mostly continuous with similar problems belonging to the next topic, namely, The Interval between Zerubbabel and Ezra; and they can best be considered together.

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SAMUEL, SAUL, DAVID AND SOLOMON.

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Prepared by William R. Harper, Yale University.

STUDY IX.—DAVID'S REIGN OVER JUDAH; AND IN JERUSALEM;
2 Sam. 1-6.

- Remarks :** 1. The plan of work is different from that employed in the study of 1 Samuel. The change is intended to emphasize certain features which, it is believed, will be found most helpful.
2. Studies IX-XII will include a general survey of the book ; studies XIII-XVI, an application to the material contained in the book of certain special forms of study.
 3. In the case of classes the various " steps " may be assigned to different individuals ; the leader combining the work of the individuals into a whole.
 4. It is understood that the topical discussion of the material will be reserved for studies XIII-XVI.

First Step : Chap. 1, The Tidings of Saul's Death.

1. Read the chapter, and write down as you go along the *main points*, e. g., (1) the Amalekite's story of Saul's death ; (2) David's lamentation for Saul and Jonathan ; indicate in connection with each heading the verses which treat of it.
2. Read the chapter a second time and underscore the *words or expressions* which (1) are obscure, or (2) contain an allusion to some outside historical matter, or (3) refer to some ancient custom or institution, or (4) for some particular reason deserve special notice. With the aid of such helps as are within your reach, determine the meaning of these words and expressions. In this chapter the following at least deserve attention :
(1) *Earth upon his head* (v. 2) ; (2) *Saul leaned upon his spear* (v. 6) ; (3) *anguish* (v. 9) ; (4) *the crown* (v. 10) ; (5) *fasted until even* (v. 12) ; (6) *the Lord's anointed* (v. 14) ; (7) *song of the bow* (v. 18) ; (8) *book of Jasher* (v. 18) ; (9) *tell it not in Gath* (v. 20) ; (10) *from the blood*, etc. (v. 22) ; (11) *lovely and pleasant* (v. 25).
3. Study more carefully the " song of the bow " (1 : 17-27), considering (1) the statement in the introduction (vs. 17, 18) ; (2) the general thought of the song ; (3) the variety and vividness of the figurative language ; (4) the explanation of the feeling thus manifested by David towards Saul.
4. Prepare a condensed statement of the contents of the chapter which shall not exceed seventy-five or one hundred words.
5. Consider (1) the relation of the contents of 1 : 1-16 to 1 Sam. 31 ; (2) the traits of David's character which the song suggests.

Second Step : Chap. 2 : 1-3 : 5, The Two Kingdoms at War.

1. Read the chapters and as you go along write down the *main points* ; e. g., (1) David made king of Judah ; (2) his comforting and politic letter to the men

- of Jabesh; (3) Ish-bosheth raised to the throne of Israel by Abner; (4) the combat at Gibeon; (5) the murder of Asahel by Abner; (6) the pursuit of Abner and the burial of Asahel; (7) the family of David; indicate in connection with each heading the verses which treat of it.
2. Read the section a second time and underscore the important words and expressions; among others the following should be studied: (1) *Hebron* (2:1); (2) *anointed David* (2:4); (3) *Abner* (2:8), why should he be the leader of Saul's house? (4) *Ish-bosheth* (2:8); (5) *Mahanaim* (2:8); (6) *forty years old* (2:10), the difficulty of this date; (7) *let the young men arise and play before us* (2:14); (8) *unless thou hadst spoken* (2:27); (9) *sons born in Hebron* (3:2); cf. I Chron. 3:1-3.
 3. Prepare a condensed statement of the material under each of the heads given above, combining the last four under one head, viz., *the civil war*.
 4. Consider (1) the strength and weakness in the position of Ish-bosheth; (2) the embarrassment which David must have experienced in his strife with the house of Saul; (3) the patience exhibited by him in his willingness to accept temporarily the government of only a portion of the people.

Third Step: 3:6-4:12, The Last of Saul's House.

1. Read the section and as you go along write down the main points with the indication of the verses which treat of each point; e. g., (1) the quarrel between Abner and Ish-bosheth; (2) Abner's overtures to David; (3) the murder of Abner; (4) David's anger and lamentation; (5) the murder of Ish-bosheth.
2. Read the section a second time and ascertain the meaning of the following words and expressions: (1) *made himself strong* (3:6); (2) *my father's concubine* (3:7); (3) *dog's head* (3:8); cf. I Sam. 17:43; 24:14; (4) *God do so*, etc. (3:9); (5) *Lord hath sworn to David*; cf. I Sam. 15:28, 29; 16:1-12; (6) *except thou first bring Michal, Saul's daughter* (3:13); why does he demand her restoration? (7) *I have sought for David* (3:17); (8) *one that hath an issue or that is a leper* (3:29); (9) *as a fool dieth* (3:33); (10) *thy hands not bound* (3:34); (11) *came about the heat of the day* (4:5); (12) *a righteous person* (4:11); (13) *require his blood* (4:11).
3. Prepare a condensed statement of each of the topics indicated above, summarizing the whole under the head of the *events leading to the elevation of David to the throne of Israel*.
4. Consider (1) the gradual rise of David's influence and power, and the gradual decline of Saul's house; (2) the means employed by David to bring about this condition of things; (3) the ambitious character of Abner.

Fourth Step: Chaps. 5, 6, David Settled at Jerusalem.

1. Read the chapters, and, as you go along, write down the main points with the indication of the verses which treat of each point; e. g., (1) the election; (2) capture of Jebus; (3) his family; (4) victory over the Philistines; (5) the removal of the ark and the circumstances connected therewith.
2. Read the section a second time and ascertain the meaning of the following words and expressions: (1) *all the tribes* (5:1); (2) *thy bone and thy flesh* (5:1); (3) *that ledest out and broughtest in* (5:2); (4) *all the elders* (5:3); (5) *anoint David* (5:3); cf. I Chron. 12:23-40; (6) *thirty years old* (5:4); cf. Num. 4:3; Gen. 41:46; Luke 3:23; (7) *Jerusalem* (5:6); (8) *up to the*

water course (5 : 8); (9) *that are hated* (5 : 8); (10) *Millo* (5 : 9); (11) *Hiram, king of Tyre* (5 : 11); (12) *breach of waters* (5 : 20); (13) *mulberry trees* (5 : 23). [Remark: The student may make his own selection of the obscure words and expressions in chap. 6.]

3. Prepare a brief statement of each of the points suggested above, giving especial attention to the material which relates to the "removal of the ark."
4. Consider the question whether the account of the removal of the ark might not better be understood to have been misplaced, and to belong rather to the period following David's sin with Bath-sheba. [Remark: The only thing required of the pupil here, is a thoughtful asking of the question after having examined the two periods referred to.]

Fifth Step: Classification and Organization of Material.

1. Classify the material contained in this "study" (chaps. 1-6) in your note-book under as many of the following heads as possible: (1) Names of places; (2) names of persons; (3) important events; (4) important sayings; (5) miraculous events; (6) literary data; (7) chronological data; (8) objects connected with religious worship; (9) heathen divinities; (10) manners and customs; (11) historical allusions; (12) material which furnish an idea of the speaker's or the author's conception of God.
2. Arrange the headings of the different sections, placing above each those of the sub-sections, in such a manner as that the eye can take in all of them at a glance; e. g.,
 1. The Amalekite's story of Saul's death.
 2. David's lamentation for Saul and Jonathan.

§ 1. THE TIDINGS OF SAUL'S DEATH (CH. 1).

3. David made king of Judah.
4. His comforting and politic letter to the men of Jabesh.
5. Ish-bosheth raised to the throne by Abner.
6. The combat at Gibeon.
7. The murder of Asahel by Abner.
8. The pursuit of Abner and the burial of Asahel.
9. The family of David.

§ 2. THE TWO KINGDOMS AT WAR (CH. 2:1-3:5).

10. The quarrel between Abner and Ish-bosheth.
11. Abner's overtures to David.
12. The murder of Abner.
13. David's anger and lamentation.
14. The murder of Ish-bosheth.

§ 3. THE LAST OF SAUL'S HOUSE (3:6-4:12).

15. The election of David king of all Israel.
16. The capture of Jebus.
17. David's family.
18. Victory over the Philistines.
19. The removal of the ark.

§ 4. DAVID SETTLED IN JERUSALEM OVER ALL ISRAEL.

3. Combine all this into an outline (if this outline is to be of any service, you must make it for yourself); and in doing the work endeavor (1) to call to mind all the details of each topic, and (2) to find the logical relation which exists between them.

Sixth Step: Religious Teaching.

We should consider not (1) the religious precepts which *might* possibly be connected with each one of the score of events narrated; nor (2) the various teachings which the narrative really suggests; but rather (3) the impression, so far as concerns the religious element in it, which the whole narrative produces. *What, now, is this impression?*

STUDY X.—DAVID'S REIGN; 2 SAM. 7-12.

- Remarks:** 1. It is to be kept in mind that the present work on this book of Samuel is merely preparatory to that which is to be done in later "studies."
2. The study of a chapter without at least a general comprehension of the book is necessarily imperfect; yet chapters must be studied in order that the general conception of the book may be gained.
 3. The true order is therefore: (1) study of the parts for the sake of the whole; (2) study of the parts in the light of the whole.

First Step: Chap. 7, Jehovah's promise to David.

1. Read the chapter, noting down, together with the verses which treat of the subject, (1) the desire of David to build a temple; (2) the prophet's attitude toward the undertaking; (3) Jehovah's attitude; (4) grounds for this attitude; (5) Jehovah's promise to David; (6) David's prayer and thanksgiving.
2. Read the chapter a second time and select twelve words, expressions, or allusions which deserve special study; examine such helps as may be within reach with a view to ascertain their meaning or force.
3. Study more carefully the "message of Jehovah to David," noting (1) the difference between the opinion uttered by the prophet and that with which he was sent by God to David; (2) the contrast involved: *thou* shalt not build a house for *me*, but *I* will build a house for *thee*; (3) the promise to establish David's "seed" (v. 12) fulfilled in Solomon, in the kings of Judah who descended from David, in the Christ (Luke 1:31-33; Acts 2:29-31).
4. Prepare a condensed statement of the contents of the chapter, which shall present the essential thought.

Second Step: Chaps. 8, 9, The growth of David's Kingdom.

1. Read the section, noting down (1) the various foreign nations with whom he warred; (2) the officers of his government; (3) his generosity to Mephibosheth.
2. Read the section again and examine the following words and expressions: (1) *bridle of the mother city* (8:1); (2) *making to lie down on the ground* (8:2); (3) *brought presents* (8:2); (4) *houghed* (8:4); (5) *Syrians* (8:5), their connection with Israel before this time? their subsequent relations to Israel? (6) *smiting in the valley of salt* (8:13); cf. Ps. 60; (7) *recorder* (8:16); (8) *Cherethites and the Pelethites* (8:17); (9) *priests* (8:18); (10) *dead dog* (9:8); (11) *at the king's table* (9:13).
3. Prepare a detailed outline of the matter in this section, and try to ascertain the number of years which have now passed since David came to the throne.

Third Step : Chap. 10:1-11:1, Wars with Ammon.

1. Read the section, noting (1) the insult offered David's ambassadors by the Ammonites ; (2) the first campaign ; (3) the third campaign, and the siege of Rabbah.
2. Read the section again and study the following points :
 (1) *Nahash* (10 : 1), cf. 1 Sam. 11 ; (2) *shaved off the one-half of their beards* (10 : 4) ; (3) *hired* (10 : 6), see 1 Chron. 19 : 6 (cf. other variations of text in this passage) ; (4) *entering in of the gate* (10 : 8), the difficulties here involved ; (5) *time when kings go forth to battle* (11 : 1), cf. 1 Chron. 20 : 1 ; (6) *David tarried* (11 : 1), why ?
3. Prepare a condensed statement of the section, including also (1) an explanation of the repetition of the material here given and compare with 8 : 3-6 ; (2) an explanation of the relation of this section to the story of David's sin which immediately follows.

Fourth Step : Chap. 11 : 2-27, David's Sin.

1. Read the chapter, noting (1) David's adultery ; (2) the summoning of Uriah to Jerusalem ; (3) the circumstances of Uriah's death ; (4) the announcement of Uriah's death to David ; (5) the marriage of David and Bath-sheba.
2. Read the chapter again and study the following expressions : (1) *walked upon the roof* (11 : 3) ; (2) *Uriah the Hittite* ; (3) *sent and told David* (11 : 5) ; cf. Lev. 20 : 10 ; (4) *mess of meat from the king's table* (11 : 8) ; (5) *went not down to his house* (11 : 9) ; why ? (6) *Israel and Judah* (11 : 11) ; what does this indicate as to the time of the writing of this book ? (7) *made him drunk* (11 : 13) ; for what purpose ? (8) *he smote Abimelech* (11 : 21), cf. Judg. 9 : 50-54 ; (9) *mourned for her husband* ; cf. Gen. 50 : 10 ; 1 Sam. 31 : 13.
3. Prepare a condensed statement of the contents of the chapter and add to it (1) an explanation of the fact that this narrative is altogether omitted in the book of Chronicles ; (2) the purpose of the writer of Samuel in presenting it ; (3) the relation of this event to the later history of David's life.

Fifth Step : Chap. 12, David Rebuked and Repentant.

1. Read the chapter, noting (1) the parable of Nathan ; (2) the application of the same to David ; (3) the sentence pronounced upon him ; (4) his confession ; (5) the death of the child ; (6) the birth of Solomon ; (7) the capture of Rabbah.
2. Read the chapter again and examine the following words and expressions : (1) *sent Nathan* (12 : 1) ; (2) *took the poor man's lamb* (12 : 4) ; what is the real point of the parable ? (3) *fourfold* (12 : 6) ; (4) *I gave thee thy master's wives* (12 : 8) ; (5) *despised the commandment of the Lord* (12 : 9) ; cf. Num. 15 : 3 ; 1 Sam. 23 : 26 ; (6) *the sword shall never depart from thine house* ; how fulfilled ? (7) *take thy wives* (12 : 11) ; see 16 : 21, 22 ; (8) *sinned against the Lord* (12 : 13) ; cf. Ps. 51 : 32 ; (9) *thou shalt not die* ; (10) *that child shall surely die* ; (11) *the elders of his house* (12 : 17) ; (12) *anointed himself* (12 : 20) ; (13) *I shall go to him* (12 : 23) ; (14) *Solomon* (12 : 24) ; (15) *Jedidiah* (12 : 25) ; (16) *Joab fought against Rabbah* (12 : 26) ; the connection of this with 11 : 1 ; (17) *king's crown* (12 : 30) ; (18) *put them under saws* (12 : 31).
3. Prepare a statement of the contents of the chapter, including also (1) a comparison of David's confession of sin with that of Saul : 1 Sam. 15 ; (2) a statement of the relation existing between Ps. 51 and this passage.

Sixth Step: Classification, Organisation, and Religious Teaching.

1. Classify the material in your note-book, under the heads given in Study IX (p. 180).
2. Arrange the headings and organize the matter according to the plan followed in Study IX (p. 180).
3. Consider (1) how large a portion of the book is given to the account of David's sin, together with the evil consequences which followed it, and why this is so; (2) the particular teaching, not the possible inferences, which this whole story was by the divine writer intended to convey.

STUDY XI.—ABSALOM'S REBELLION; 2 SAM. 13-18.

- Remarks:** 1. The story of David's life as told in the Psalms is of equal importance with that narrated in the historical books; this will receive our attention a little further along in our work.
2. The private life of David stands closely connected with the history of the nation and the times.
 3. In all this study, try to read between the lines; for we must remember that only the most fragmentary material has come down to us.

First Step: Chaps. 13, 14, Family Troubles connected with Ammon and Absalom.

1. Read the chapter, noting down in connection with the verses treating of each subject, (1) the outrage committed by Ammon; (2) the vengeance taken by Absalom; (3) the reception of the news by David; (4) Absalom's flight; (5) Joab's stratagem and Absalom's return; (6) Absalom's person and family; (7) Absalom's re-admission to David's presence.
2. Read the chapters again and study more closely the following words and expressions: (1) *one of the fools in Israel* (13: 13); (2) *will not withhold me from thee* (13: 13); (3) *garment of divers colors* (13: 18); (4) *hold now your peace* (13: 20); (5) *neither good nor bad* (13: 22); cf. Gen. 24: 50; 31: 24; (6) *upon his mule* (13: 29); (7) *Talmi* (13: 37); (8) *king's heart toward Absalom* (14: 1); (9) *Tekoa* (14: 2); (10) *two hundred shekels* (14: 26).
3. Prepare a statement of the contents of the section, including also (1) an explanation of the connection between the contents of this chapter and those which precede and follow; (2) a statement of the argument of the woman of Tekoa contained in verses 13, 14; and (3) an indication of the mistake made by David in his treatment of Absalom.

Second Step: Chaps. 15: 1-16: 14, Absalom's Rebellion and David's Flight.

1. Read the chapters, noting (1) the preparations of Absalom for the rebellion; (2) the conspiracy made public; (3) the flight of the king from Jerusalem; (4) the fidelity of Ittai; (5) the ark returned to Jerusalem; (6) Hushai sent back; (7) the present of Ziba; (8) the curse pronounced by Shimei.
2. Read the chapter again and examine the following words and expressions: (1) *beside the way of the gate* (15: 2); (2) *stole the hearts* (15: 16); (3) *forty years* (15: 7); (4) *in Hebron* (15: 10); why was this place chosen? (5) *let us flee* (15: 14); cf. Pss. 63, 3, 4, 26; (6) *Gittites* (15: 18); (7) *the brook Kidron* (15: 23); (8) *art thou not a seer?* (15: 27); (9) *the ascent of Mt. Olivet* (15: 30); (10) *head covered, bare-foot* (15: 30); (11) *say unto Absalom* (15: 34); the morality

of all this ; (12) *restore me the kingdom of my father* (16 : 3) ; (13) *blood of the house of Saul* (16 : 8).

3. Prepare an outline statement of the contents of the chapter and add to it (1) an explanation of David's sudden flight (why, warrior as he was, did he not hold his ground ?) (2) the traits of character displayed by him at this crisis in his history ; (3) the relation of the Psalms referred to above to this event.

Third Step : Chaps. 16 : 15-17 : 23, The Events transpiring at Jerusalem.

1. Read the chapters, noting (1) Absalom's entrance into the city ; (2) Hushai's offer of his services ; (3) Absalom's taking possession of the royal harem ; (4) the counsel proffered by Ahithophel ; (5) the counsel of Hushai ; (6) the message to David ; (7) the death of Ahithophel.
2. Read the chapters again and study the following words and expressions : (1) *the men of Israel* (16 : 15) ; (2) *and Ahithophel said* (16 : 21) ; the object of this advice ; (3) *oracle of God* (16 : 23) ; (4) *this night* (17 : 1) ; (5) *bear robbed of her whelps* (17 : 8) ; (6) *into the river* (17 : 13) ; (7) *appointed to defeat the good counsel* (17 : 14) ; (8) *a well in his court* (17 : 18) ; (9) *hung himself* (15 : 23) ; cf. Matt. 27 : 5.
3. Prepare a condensed statement of this section and in connection with this consider (1) the relative wisdom of Ahithophel's and Hushai's advice ; (2) the general policy adopted by Absalom in his effort to gain the throne.

Fourth Step : Chaps. 17 : 24-18 : 33, The Battle of Mahanaim.

1. Read the chapters, noting (1) the reception of David at Mahanaim ; (2) the battle ; (3) the death of Absalom ; (4) the grief of David.
2. Read the section again and study the following words and expressions : (1) *the daughter of Nahash* (17 : 25) ; the difficulty here involved ; (2) *beds and basins*, etc. (17 : 28) ; (3) *numbered* (18 : 1) ; (4) *captains of thousands and captains of hundreds* (18 : 1) ; (5) *the wood devoured more* (18 : 8) ; (6) *his head caught hold of the oak* (18 : 9) ; (7) *three darts* (18 : 14) ; (8) *a very great heap of stones* (18 : 17) ; (9) *king's dale* (18 : 18).
3. Prepare a condensed statement of the section and in connection with this statement, consider (1) the general conduct of Joab in his treatment of Absalom and (2) the occasion of the passionate grief of David.

Fifth Step : Classification and Organization.

1. Having in mind the various headings suggested on p. 180, read these chapters (13-18) and note down the material as thus called for.
2. Following the plan suggested in connection with "Study IX," organize the chapters of *this* study : (1) placing sub-headings and headings in such order as to strike the eye ; (2) recalling the details suggested by such headings ; (3) condensing the whole into an outline or statement on the subject, *Absalom's Rebellion*, the causes leading to it, the important events, the circumstances of its overthrow.

Sixth Step : Religious Teaching.

Again, we come face to face with the question, What is the religious teaching of a section ? The question is not to be answered (1) by selecting a thought here and a thought there ; (2) nor by connecting with the material all the possible teachings

which a fertile imagination can suggest ; but (3) by grasping the material as a whole, as a unit, and from that determining the lesson which naturally and easily presents itself.

STUDY XII.—DAVID RESTORED ; SOME APPENDICES ; 2 SAM. 19-24.

- Remarks:** 1. It cannot be denied that the work which one must do when a single "study" includes six chapters, is necessarily superficial. If one's work stopped here, it would be lamentable enough.
2. It cannot be denied, on the other hand, that the work which one does, when he devotes his time to the study simply of verses, is really no work. It is absurd to do only this kind of work.
3. The truth is that both kinds must be done ; the general work first, and then the careful and critical work.

First Step: Chaps. 19, 20, David Restored to the Throne.

1. Read the section, noting (1) the reproval of David by Joab ; the negotiations between David and Judah in reference to the recall ; (3) the return of the king and (4) the dispute between Judah and Israel ; (5) the insurrection of Sheba ; (6) the officers of the court after the restoration.
2. Read the chapters again and note fifteen words and expressions which deserve special study ; examine these with such aids as may be within reach.
3. Prepare an outline of the events narrated in this section and in connection with this (1) account for the necessity of David's sending a private messenger to the tribe of Judah to persuade them to recall him ; (2) compare the list of officers given in 20 : 23-26 with that given in 8 : 16-18.

Second Step: Chaps. 21 : 1-22 ; 23 : 8-39, The Famine ; Heroic Exploits and Heroes.

1. Read these chapters, noting (1) the fact of the famine ; (2) its occasion ; (3) the execution of Saul's sons by way of atonement ; (4) the burial of the bones of Saul and his sons.
2. Read the account of the *heroic exploits* in the Philistine wars (21 : 15-22) and the account of *David's heroes* (23 : 8-39), with the understanding that there is no connection between either of these and the story of the famine.
3. Select from each of these three distinct sections five or six expressions deserving especial study and examine them with the aid of such helps as may be within reach.
4. Prepare a brief statement of the contents of each section and in connection with these statements consider (1) the justice of the execution of Saul's sons for a crime committed by their father ; (2) the relation of these appendices to each other and to the book as a whole.

Third Step: Chaps. 22 ; 23 : 1-7, David's Psalm of Thanksgiving and Last Words.

1. Read chap. 22, noting (1) the address to God (vs. 2-4) ; the description of the writer's danger and his supplication (vs. 5-7) ; (3) Jehovah's manifestation in behalf of David (vs. 8-16) ; (4) the deliverance wrought because of his faithfulness (vs. 17-21) ; (5) the integrity of his life (vs. 22-25) ; (6) principle which regulates God's dealings with men (vs. 26-28) ; (7) the faithfulness of

God as experienced by the writer (vs. 29-31); (8) the praise of Jehovah the author of victory (vs. 32-37); (9) the destruction of the enemy (vs. 38-43); (10) the establishment of David's throne (vs. 44-46); (11) conclusion and doxology.

2. Compare this chapter with Ps. 18 and note carefully (1) the variations and (2) account for the fact that so long a passage should be repeated.
3. Read chap. 23 : 1-7, and (1) express in prose form the thought of each of the verses, (2) analyze carefully the figurative expressions which it contains.

Fourth Step : Chap. 24 ; David's Sin in Numbering the People.

1. Read the chapter, noting (1) the taking of the census ; (2) the choice of punishments offered by Gad ; (3) the pestilence ; (4) the purchase of Araunah's threshing-floor.
2. Read the chapter again and study especially the following words and phrases : (1) *he moved David* (24 : 1) ; who ? (2) *go number* (24 : 1) ; (3) *why doth my Lord delight* (24 : 3) ; the reason for Joab's opposition ? (4) *Aroer* (24 : 5) ; (5) *eight hundred thousand* (24 : 9) ; cf. 1 Chron. 21 : 5 ; (6) *David's heart smote him* (24 : 10) ; (7) *the prophet Gad* (24 : 11) ; when was he last mentioned ? (8) *the angel* (24 : 16) ; (9) *the Lord repented him of the evil* (24 : 16) ; (10) *the threshing-floor* (24 : 16) ; (11) *these sheep, what have they done ?* (24 : 17).
3. Prepare a brief statement of the contents of this chapter ; and in connection with this consider (1) what must have been the nature and purpose of the numbering of the people to have called for so great a punishment ; (2) why the people should have been punished for the sin of the king.

Fifth Step : Classification and Organisation.

1. Classify the material in your note-book under the headings given in connection with Study IX.
2. Organize as before the material of this section, viz., chaps. 19, 20 and chaps. 21-24.
3. Organize now the material of all four " studies " :
Chaps. 1-4. David's reign over Judah.
Chaps. 5-24. David's reign over all Israel.
Chaps. 5-9. The period of David's growth.
Chaps. 10-20. David's fall and punishment.
Chaps. 21-24. Various appendices.

Sixth Step : Religious Teaching.

It has been the purpose in the group of " studies " on 2 Samuel to lead or induce the pupil to work out for himself the religious application of the material. Whether the purpose has succeeded or failed, it was the correct thing to aim at. It will be a great day in the history of Bible study, when (1) what is commonly known as " important suggestions," (2) the homiletical helps on which so much reliance is now placed, shall have disappeared from upon the face of the earth, and the time now wasted in connection with such " trash," for most of it deserves no better name, devoted to such a study of the facts and principles of sacred Scripture as will make a substantial foundation on which to build life and character and everything connected with these. As before, therefore, try to grasp comprehensively the whole period, and then to formulate in your mind the impression which it produces.

Synopsis of Important Articles.

The Glacial Period and Noah's Deluge.*—There is certainly a possible connection between these two events, and theories have been presented concerning it which are deserving of careful attention. Study of the phenomena of the ice age in North America throws light upon the question. Four millions of square miles in the upper half of North America were covered with ice a mile deep, demanding that a corresponding amount be taken from the oceans. This would cause great subsidence of the earth's surface in some parts, occasioning deluges of a local character. Likewise the crust of the earth was correspondingly forced up in some parts and volcanic outbursts were common. All this would account for the undoubted fact of the extinction of many species of animals and the probable extirpation of the earlier races of man in America. It would also render much less improbable the similar explanation of the Noachian deluge and explain how the remains of the human race left after the overthrow of man in North America in the ice age, continuing to survive in Central Asia, were finally destroyed in this limited local deluge of Noah's time. Thus a degree of credibility would be added to the Scripture narrative.

An interesting and plausible suggestion showing how far we are at present from possessing all the facts which render a dogmatic interpretation of the statements of Scripture possible. Scholars must still be cautious in assertion, and candid in admitting the uncertainty of much of our knowledge of these early times.

Lovest thou Me?†—In the dialogue between Peter and Jesus (John 21:15-17) is there any significance in the fact that Jesus begins with the verb *agapao*, repeats it and finally uses *phileo* while Peter every time protests with *phileo*? Can any difference be made out in the meaning of these verbs commonly translated "love"? Such a question requires a purely inductive answer. In modern Greek *agapao* has superseded *phileo* as the ordinary word for "love." When did this supersession begin and what was the time at which both words were used interchangeably, for there must have been such a period? We turn to the Septuagint and find *agapao* used nearly two hundred times and the other word but nine times, and the former word fully and freely occupies the whole field which might be supposed to belong to *phileo*. Hence the classic distinction between them was by this time completely lost. The same fact is discovered in the use of the nouns related to these two verbs. In the New Testament *agape* is used 142 times and *phileo* twenty-two times, while the noun *agape* occurs 118 times and *philia* but once. A careful study of the usage would seem to show not a unique and special meaning for either verb but a practical supersession of the latter by the former. The source of the assumed distinction may be traced back to Trench, who has been more or less closely followed by Cremer, Woolsey, Thayer and Alford. Much heedless dogmatizing has been indulged in, whereas the facts all point the other way and the conversation as it stood unannotated in the old version was simple, clear, complete.

A plain, compact, irresistible marshalling of facts which should settle this vexed question forever.

* By Rev. Professor G. Frederick Wright, D.D., LL.D., in *The Bibliotheca Sacra*, July, 1889, pp. 466-474.

† By Rev. Professor Wm. G. Ballantine, D.D., in *The Bibliotheca Sacra*, July, 1889, pp. 524-542.

General Notes and Notices.

It came with a shock of sad surprise to many to hear of the death of Arthur Amiaud, which occurred at Paris on May 30th. Though but a few years past thirty he had already acquired a high rank as an Assyriologist, acknowledged to have but few superiors in France or out of it, such was the thoroughness of his attainments and the sagacity of his insight. Of late years he devoted himself chiefly to the study of the Telloh Inscriptions brought to the Louvre by M. de Sarzec, and in this province he was *facile princeps*. His researches published from time to time in the *Zeitschrift fuer Assyriologie* and elsewhere embody all that we substantially know of these inscriptions, and his premature death thus deprives Assyriology of a worker who could ill be spared. Indeed it is questionable whether there is any other scholar living who is ready to take up the work exactly where Amiaud left it. It is pathetic to read that only a few days before his death he put the last touches to the translations of the Gudæa inscriptions which he furnished for the new series of the "Records of the Past," now being published under the editorship of Prof. Sayce. What untold possibilities lay in store for a man of the brilliant scholarship of Prof. Amiaud, and what great services he would have rendered to the cause of science, had he been spared for a longer life, only those can fully estimate who can appreciate at their full worth the importance of his labors. In addition to his researches on the ancient monuments of Chaldæa, Amiaud published, about two years ago, a most valuable *Tableau Comparé*, giving all the varieties of cuneiform characters up to the present time met with in Babylonian and Assyrian inscriptions; and of no less significance are his other contributions which he made from time to time for the *Journal Asiatique*, the *Revue Critique*, the *Revue d'Assyriologie*, the *Babylonian and Oriental Record*, and the already mentioned *Zeitschrift fuer Assyriologie*. They are all distinguished by that extreme ingenuity which is born of patient research; and the verdict which Prof. Haupt recently took occasion to pronounce over Amiaud's writings, that they merit to be read and studied many times, only re-echoes the general high esteem in which the deceased was held. A graduate at the Ecole des Langues Orientales Vivantes and a pupil of Prof. Oppert, he held at the time of his death the chair of Assyriology at the Ecole des Hautes Etudes in Paris. Singularly modest and of a rather retiring disposition, he yet was exceedingly cordial towards the pupils that gathered about him, and those who came into closer contact with him could not help catching some of his rare spirit of zeal and untiring devotion to the cause which now bewails his loss. As one who had the privilege of enjoying his instruction for almost a year, I feel his loss with a special keenness, and with a saddened spirit I lay this small tribute on the newly-made grave.

M. JASTROW, JR.

Book Notices.

Blaikie's Bible History.

A Manual of Bible History in connection with the General History of the World. By Rev. W. G. Blaikie, D.D., LL.D. New Edition. Revised and enlarged. London and New York: T. Nelson & Sons. 1889, 12mo, pp. 504

There can be no question that this work by so eminent a student and teacher of the Bible has been very popular and exceedingly useful. Containing within a moderate compass a clear and accurate compendious view of biblical history, it has fairly distanced all competitors and holds the field almost alone. It is commendable, alike to author and publishers, that under these circumstances a new and revised edition has been prepared. As to the amount and character of the revision one is at a loss to determine without a careful comparison of former editions. No hint concerning the matter is given in the book itself. Use seems to have been made of recent Assyriological investigations, so that in this respect the work is fairly up to the times. No radical change has been made in the presentation of the material. The principles on which the book has been prepared remain the same. The material is divided into periods; the story of the period is retold largely in the order and form in which it appears in the biblical narrative; the side-lights thrown by the history of other lands upon the Scripture story are exhibited, and the whole work is thrown into convenient chapters and sections for study and recitation in schools.

It is no doubt true that these principles and methods of preparing a text-book on Bible History are regarded by many as the secret of the usefulness of this and similar works. It may fairly be questioned, however, whether the success which such books have achieved has not been attained partly in spite of them. Dr. Blaikie's book is the best attainable work of its class, but not a few teachers and students of the Bible are profoundly convinced that the text-books on the Bible are as a general rule one hundred years behind the times, and if the same methods and principles were applied in secular studies they would result in books which would be recognized as belonging to past generations. There is a cant phraseology of our present age which one hesitates to use in characterization either of men or of books; still no one word so fully sums up the qualities of books like this of Dr. Blaikie as the cant phrase, "not scientific." Every practical teacher knows what that phrase covers, though to express all its significance would require many words. The hope may be expressed—and it is a hope that shows some signs of being fulfilled—that ere long the number of our text-books on Bible history may be increased by a well organized manual, arranged on a scientific method, which will bring to the study of the historical material of the Scriptures as much interest and enthusiasm in our schools and colleges as now it arouses of weariness and distaste. Till that time comes, Dr. Blaikie's book, excellent in its way, will continue to be used, where a handy and reliable Bible history is desired.

Modern Science in Bible Lands.

Modern Science in Bible Lands. By Sir J. W. Dawson. New York: Harper and Brothers. 12mo, pp. 606. Price, \$2.00.

Any work by a man so well known in the spheres of science and education as Principal Dawson is entitled to careful reading and consideration. The book before us is written in the conviction that while the Bible is not a text-book of science, its statements upon scientific matters are remarkably free from errors, remarkably in accordance with the teachings of the best modern science. The idea is fairly presented by this quotation: "Science must in the future tend more and more to the vindication of the truth of the early books of the Bible from the attacks of a vexatious verbal criticism." The book, as the author says, is not a "Reconciliation of Science and Religion," but a series of essays on a variety of subjects in which modern science seems to explain and illustrate the old book. The Bible lands treated are Italy, Egypt and Palestine.

The introductory chapter merely sustains by examples the proposition that the Bible in its statements is scientific. A sketch of Italian Geology, a history of Vesuvius and its eruptions, and an outline of the geological theory of volcanic action is given under the title "The Fire Belt of Southern Europe." Two chapters of considerable value are those on "The Haunts and Habits of Primitive Man," and "Early Man in Genesis." Dr. Dawson believes that Palæolithic Man—Palæocosmic as he calls him—the man of the river gravels and of the caves, is ante-diluvian. He maintains that there is a break in the Archæological Records and one in the Geological Record, and that this break is due to the post-glacial flood (=Noachian deluge). The view is sustained with considerable force and skill. Several new terms are suggested, Palæocosmic Man and Palanthropic Age for ante-diluvian man and time, and Neocosmic Man and Neanthropic Age for post-diluvian. Some important strictures on archæological modes of nomenclature and reasoning, already presented in his *Fossil Men*, are here emphasized. The Bible statements of the Dead Sea and the destruction of the cities of the plain are among the special topics considered.

No scientist is likely to agree with Dr. Dawson on all points nor are his explanations always likely to suit his theological readers. The book will however do much to stimulate investigation and suggest profitable lines of thought and study. It is an honest and earnest work and can not but do good. Even if we were obliged to differ from our author in every conclusion he reaches we should still consider the work one of great value.

The Pastoral Epistles.

The Pastoral Epistles. 1 and 2 Timothy, Titus. By J. F. Plummer, D.D. "The Expositor's Library." New York: A. C. Armstrong and Son. Price, \$1.50.

The volumes of this excellent series of expository lectures on the books of the Bible are becoming numerous. Among the latest is the work of the learned scholar, the Master of University College, Dublin, upon the pastoral epistles. The task is well done. The volume is characterized by a larger admission of scholarly and critical material than former issues of the same series have exhibited. The learning is not paraded, however, and it is thoroughly trustworthy. This portion of Scripture does not yield so readily to expository treatment as do some other books and the practical teachings are limited in their range. The author has succeeded in compressing into these pages much valuable material, and, apart from certain ecclesiastical views which he holds and naturally advances, has produced a book useful to all students of the Bible.

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138. *The Bibles of England: a Plain Account for Plain People of the Principal Versions of the Bible in English.* By A. Edgar. London: A. Gardner, 1889. 78. 6.
139. *La Bible. Traduction nouvelle d'après les textes hébreu et grec; par E. Ledrain.* T. 5: les Prophetes. I. Isaïe; Jérémie; Lamentations. Paris: libr. Lemerre. 7fr. 50.
140. *Mélanges Bibliques. La Cosmogonie mosaïque d'après les Pères de l'Eglise, suivie d'études diverses relatives à l'Ancien et au Nouveau Testament, etc.* Par F. Vigouroux. Avec des illustrations d'après les monuments par M. Douillard, architecte. 2e Ed. revue et augmentée. Paris: Berche et Tralin.
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143. *Der babilonische Talmud in seinen haggadischen Bestandtheilen, wortgetreu übers. und durch Noten erläutert.* By A. Wünsche. 2 Halbb. 3 Abtl. Leipzig: O. Schulze. 11 M.
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149. *Damaskus. Genesis XV., XVIII., 5. 6.* In Judische Ltrbltt. 22, 1889.
150. *Das Protevangelium Jacobi, in neuer Beleuchtung.* By Conrady, in Theol. Stud. u. Kritiken, 3, 1889.
151. *A Thought on 2 Samuel 7: 2.* By Howard Crosby, D.D., in The Homiletic Review, Aug., 1889.
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155. *An Inscription of Nebuchadnezzar. Biblical Research.* The Independent, Aug. 1, 1889.
156. *Wolf's Die Siebzig Wochen Daniels.* By Kamphausen, in Theol. Litrtzg., June 29, 1889.
157. *Schultz's Alttestamentliche Theologie, 4 aufl.* By Siegfried, in Theol. Litrtzg., July 13, 1889.
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175. *Notes on Dr. Riddell's Edition of Robinson's Harmony of the Gospels: being a Contribution to a Complete Harmony of the Gospels.* By the Rev. Charles Leaman, in The Bibliotheca Sacra, July, 1889.
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T H E

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THE season of summer Bible schools has drawn to a close. Evidently from their popularity it may be concluded that the "summer-study" idea has not lost its hold upon the people. It is a matter for satisfaction also that so many people are awake to their need of Bible knowledge and sufficiently desirous of obtaining the knowledge to give themselves to Bible study at these times. There would be unalloyed satisfaction, indeed, in this prospect, were it not for certain features in the results of this study which call for unfavorable comment. It must be allowed that many who attend these "Bible-assemblies" and hang upon the lips of eloquent lecturers seem to fail in carrying away with them any real, fruitful knowledge of the Bible,—knowledge which they can use, which is permanent. How few will find their ability as teachers in our Sunday Schools increased and developed by their summer's work! Yet the result of this kind of study ought to show itself in the presence of an enlarged number of workers in Sunday Schools and in a higher quality of service rendered in the teaching of God's word.

What is the trouble? For one thing in many of these so-called schools for Bible-study there is no *study* at all. People are interested, perhaps even stirred and stimulated by the eloquence and earnestness of some student and lover of the Scriptures. But it is only a transient interest and emotion. No real, honest work has been done; the mind and heart have not been brought into a hand-to-hand grapple with the facts and truths of the Bible itself. Therefore the results in that case are meagre. Again, others of our summer Bible assemblies are gathered ostensibly for Bible study but really

for the study and glorification of some doctrine or practice which is sincerely thought to be at the basis of, or to be of overshadowing prominence among, the truths of Revelation. Those who gather here are all of one mind. They care to see nothing in the Bible but their own particular theory and of course they find what they are looking for. In other words, while in the one case there was no *study*, in this case there is really no *Bible-study*—no open-minded, clear-headed investigation into the truths and facts of the Word. The outcome here is as barren and unprofitable as before. If there is anything which a broad, careful and extended study of the Scriptures—real *study* of the *Word*—will accomplish, it is to keep men from fanaticism, from extravagance in theological statement, from one-sidedness of theological position—and to make them broad-minded, able to think with Paul without excommunicating James, to love with the apostle while joining with the denunciation of the prophet.

It is worth while to suggest that what is needed in the summer assemblies is less of what has been entitled in these pages "Bible-listening" and more of study, as well as more attention to the Bible in its completeness and less devotion to abstract and independent theories which it is supposed to teach. When this comes to pass, pastors of churches and leaders in Sunday School work will have great rejoicing for it will mean more well-balanced and large-hearted hearers in the pews as well as more and better equipped helpers in the teaching of the Bible to the young.

GIVEN large knowledge, high attainments of intellect, keen sensibility, ardent piety; breadth and depth of spiritual experience—and you have a marvelous equipment for teaching the Scriptures. They who have come in the course of their student-life under the informing, stimulating and uplifting influence of a teacher of the Bible endowed after this fashion can never lose the impulse and insight into truth there gained. The union of the Man and the Book produced the highest type of power to rouse and elevate the soul. They are happy who can exercise it; they also are happy to whom it is given to receive such impressions.

But shall they who cannot wield such power yield up their

work, despairing of the endeavor adequately to teach those who are given to them to train in the knowledge of the Word? Then shall our schools be sadly to seek for teachers and many a pulpit be silent. These men of mighty original energy and enthusiasm are few. They can never accomplish the service in Bible training that our age demands. The many of lesser endowments are needed. But shall they, if they continue, perform their indispensable service, with fidelity indeed, yet hopeless, lacking the zeal and gladness which make service easy and redouble usefulness?

No, for in their case, even if the native force and weight that gives so great an intellectual and spiritual impulse be lacking, there yet remains the Book and the Book is, after all, the supreme, the essential element. The question is not as to the strength and reach of the man's mental powers and individual energies, but as to the completeness of his devotion to the Scriptures and the extent to which he teaches their truth. The touch-stone by which to try the character of the teacher is the fidelity of his devotion to the Bible. Many a brilliant and outwardly successful man has essentially failed because he has impressed himself and not the Truth upon his pupils. That teacher who hides himself behind the Book, who buries himself beneath it, and thus brings to bear the unadulterated and undimmed truth of its pages upon those whom he teaches—is successful in the highest sense. And here every one, who would engage in the work of teaching, however slender the stock of intellectual vigor or innate force or personal power, may have true success.

Try to know the best things about the Bible, search out honestly, and practice steadily, the wisest methods in teaching it, let self stand in the background, open humbly and faithfully the Word of Truth, put forward and lift high its facts and let them proclaim their message—and the most distinguished and eminent shall not surpass you in usefulness and power.

THE scientific study of the Scriptures seems to some people a dangerous, or an unhallowed, thing. But why should this be so? What is this scientific study of the Word of God but the use of a method that is approved of in other

matters as the method surest to lead to the truth. Is it anything other than the truth that we desire, in studying about the Bible, or in the Bible? The scientific method only seeks all the facts that relate to the matter in hand, and then asks for the inductions that these facts justify. Are facts dangerous, or the inductions from them unhallowed? No truth in the Bible, or out of it, can be shown to be false by facts. If any notions of ours can be overthrown, when all the related facts are taken into account, we surely have no use for these notions. Nor can it be dangerous or irreverent to abandon them.

THE scientific study of the Scriptures is not, therefore, in the slightest degree inconsistent with a conviction of their supernatural character. The scientific student of the Bible can, with as much heartiness as any other man, say, This book is the Word of God, and mean, in saying it, all that this expression can imply. For when he views the wonderful facts in the book itself, and in its history through the centuries, no other explanation but that of God, can to him account for it. The broader and the deeper his knowledge of these facts, the firmer his conviction grows that its authors were men moved by the Holy Ghost. It is only the superficial student of the Bible, or the timid student, or the student whose faith rests on the traditions of men, who trembles for the safety, or fears for the future, of the Bible. Never the man who knows well and truly the facts of its origin, of its character, or of its history.

NOR is the scientific study of the Bible the foe of a true spirituality and of a deeply religious life. To suppose this, would be to make religion a lie and a cheat. If spirituality and devotion must rest on a basis of falsehood, then there is no place for them in a true life. If they are to be born of facts, as surely they are, then the more facts, the more real religion, and spirituality of life. If the undevout astronomer is mad, because the true study of nature is simply a thinking of God's thoughts after Him, how much less of a true man is the undevout student of the stupendous facts of revelation.

If any man can view unmoved the facts that have attended the presence of the Father in this world of his children, and his onward march in the history of the race, the trouble must be with the man, and not with the facts. Such a man no other method of study than that of finding out the facts, could really help. Least of all could he be made profoundly religious by inventions or theories of men, that would be at bottom a lie.

THE Bible is God's great gift to men. Next to Himself, as Father, Son, and Spirit, it is his greatest gift. In what way, and by what method, shall it be studied? Shall we come to its study with some inferior method, or with our best? Which would be the greatest evidence of our gratitude and love for the book, and of our faith in its supreme importance to us as the children of God? Only the best is worthy of the best. What, then, is best in the study of the Bible. That must depend upon what we wish to obtain from our study of it. But all that is of real value to us, that may be obtained from Bible study, must be either the facts in its history and its contents, or else the inductions based upon these facts. In a matter of such supreme importance as our knowledge of the Bible, we surely wish to have no mere theories or conjectures, most of all no falsehoods. But for all knowledge of facts, and for all use of facts, the scientific method is confessed by all students to be the best. It is the great triumph and the great glory of modern thought. How, then, can any true lover of the Bible, come to its study with any other method? To use any other method in its study, would be to degrade the Bible below the level of the matters of the daily and worldly life of man. It would be saying that the Bible is not worthy of man's best method of study, or that it cannot endure it. Better and wiser is it to say, for God's great gift, man's best work.

GRAMMATICAL EXEGESIS.

This is not a taking title. It would be hard to choose two words so suggestive to most persons of dry and technical learning, or more likely to incline the majority to skip the present article. But the readers of THE OLD AND NEW TESTAMENT STUDENT are not the majority. However many, they are still the few—the few who have caught a glimpse of far heights of truth, and fain would climb. Among them are young Christian men, and women too, who mean to make the Bible a life-long study, who are already convinced that the noblest quest in which the human intellect can engage is the quest of truth, above all, that truth concerning Christ and his kingdom which the Bible was designed to communicate.

I write particularly for those who have acquired sufficient knowledge of the Greek language to explore for themselves the original text of the New Testament, and who desire to know somewhat of the methods and results of Biblical science. Let me urge the importance of a right beginning, and offer some plain elementary suggestions and directions. In no kind of study is it more important to acquire a right method, or to form at the outset an intelligent conception of one's task.

It is unnecessary for my present purpose to present a comprehensive definition of exegesis; it is sufficient to say that it is studying the Bible on scientific principles. Bible study in order to be exegesis must be methodical and scientific.

Exegesis requires *method*. It implies a defined aim, a plan and order of procedure. Most persons study without any definite aim, and without an established method or a persistent purpose. Their studies inevitably become desultory, and lead, if not into positive error, at least to no large and permanent results. They learn many things, but acquire no coherent, organic body of knowledge. They ramble in the fields of sacred knowledge, but have scarcely a conception what it is to climb upward from height to height, till vast and glorious landscapes open to view, and the grander prospects and truths of revelation take possession of the soul with power.

Exegesis is the *scientific* method. We must have not only method, but the right method, in order to facilitate progress

as well as to secure correct results. One may spend years in collecting learned opinions on difficult texts, and yet know nothing of exegesis. By the aid of well-chosen books one may illustrate and apply Scripture truth with considerable skill, but this is not exegesis. It cannot be too often reiterated that the answer to the question, How to study the Bible, is a scientific answer. It must regard established principles of interpretation. It is by the grasp of principles that "knowledge grows from more to more," and the mind achieves its conquests of truth. In pressing forward either to discover new or to verify old truth, if you are to keep a steady aim and a sure footing, it must be by a practical mastery of the principles regulative of the subject in hand. There *is* a Biblical science, and in this, as in all other science, the first problem is that of method.

All real and effective Bible study begins with grammatical exegesis, that part of exegesis with which the present article is especially concerned. Grammatical exegesis, if we may draw a line between this first stage in the process of Biblical interpretation, and those which follow it, deals with the single sentence. It takes one sentence at a time, and applies the laws of thought and language in order to understand it. It aims immediately and principally at a translation. The student makes it his object to construct for himself an intelligible English equivalent. He seeks to ascertain the writer's thought as determined from the meanings of the words, and from their relation to one another in the given sentence, and then to express it in the most perfect possible translation or paraphrase.

The following four simple rules will aid the beginner in grammatical exegesis.

1. *View the sentence as a whole, and determine provisionally its general structure.* This is the first step. It is frequently supposed that the first step to be taken in interpretation is the investigation of the etymology and meaning of single words. But the fact is, we assume some knowledge of the words of the language, to begin with, and the one object on which the student's attention is primarily to be fixed is a sentence, not a term, however important in the discourse that term may be. For a term cannot express a thought; it cannot convey to the mind a truth; it merely refers to an object, or a class of

objects. The study of terms is the study of language, whereas our main object in exegesis is to understand the ideas, intention, and individuality of a particular writer. It is not ordinarily in single terms that we find the coinage of the author's mind—these are already made to his hand—but in the clauses and propositions into which he frames them. Now it is an important matter in the interpretation of discourse not to lose sight of our proper aim, and overlook the thing said while dwelling upon the peculiar form or meaning of some one word used in saying it. The unit of observation is a sentence, a single complete thought; our object is to obtain a sharply defined and vivid impression of that thought. In a printed or punctuated book the reader is ordinarily saved the trouble of deciding provisionally where a sentence ends. But he will frequently come upon passages, such as James 4: 5, or the opening verses of Mark's gospel, where it is plain that he must not depend upon the printed text for his interpretation. A clear analysis of the sentence should be made as soon as possible. Is it simple, or complex, or compound? What is its predicate? Is it complete, or left broken, unfinished? What are its principal members? Correct analysis of sentences is equally important for good thinking, good reading, or good exegesis. Hence the value of Green's *Analysis of the English Language*, a book which treats of this subject in an exact and thoroughly logical manner. The later editions have been enlarged by the insertion of valuable matter, and the mechanical formulas for practice in analysis have been much more fully elaborated than in the earlier; but the early editions are still preferable for many students, presenting, as they do, the gist of the subject in simple outline.

2. *Ascertain the signification of terms.* Although not the first, this is one of the most important things in exegetical study. A beginner will be wise to spend much time upon the more important words. For two years now students have had the invaluable help of Thayer's *Lexicon of New Testament Greek*; as a thesaurus of accurate information concerning the New Testament vocabulary there is no work in any language to equal it. Liddell and Scott is not to be laid aside; Stephens's Thesaurus may often be consulted with advantage; but for the most part, special lexicons will be required, such as Thayer, or Robinson. The latter, though practically

superseded by Thayer, will often be helpful in tabulating the meanings of a widely ramified word. For the investigation of synonyms Trench is the only important available book for the English student. Above all, use a concordance constantly. "If I could only have two books," one has said, "they should be God's Bible and Cruden's Concordance." The thorough use of a concordance will almost of itself make a Biblical scholar. Bruder's *Concordantiæ* is indispensable for the most rapid and effective work with the Greek text. Hudson's *Critical Greek and English Concordance* is small and handy. The *Englishman's Greek Concordance*, published by Bagster (the American edition, I am informed, is just now out of print), and Young's *Analytical Concordance to the Bible*, will each be found serviceable in comparing passages, and are preferred by many students who have but slight familiarity with Greek. Cremer (*Biblico-theological Lexicon of New Testament Greek*) treats of the more important abstract and theological terms. In historical and archæological matters recourse may be had to Bible dictionaries and encyclopædias, such as Smith (*Dictionary of the Bible*, edited by Hackett), Kitto (*Encyclopædia*, edited by Alexander), and the Schaff-Herzog *Encyclopædia*.

The classical student need not be reminded that to define a word means far more than to furnish certain English equivalents. At the same time, he is not to suppose that the exegesis of a given passage includes the exhaustive historical study of each important word occurring in it. Exegesis is to be distinguished from lexicography; the latter is a branch of special knowledge, and is auxiliary to the former. Still, it is in this very auxiliary task that the student needs to expend much labor. Let him prepare full "word-studies" on the leading terms in each passage; in no way can he so rapidly deepen and enlarge his biblical knowledge.

3. *Scrutinize the word-forms, and determine with the utmost possible precision the relation of the words or parts of the sentence to one another.* Some general conclusions as to the syntax of the sentence have already been arrived at under No. 1 above; a trained classical scholar will often detect its frame-work at a glance. But that general conclusion is now to be verified, and the various qualifying elements and factors of the thought analyzed and defined. First-rate work in this stage of the

process requires thorough grammatical training and wide knowledge of the Greek language—a language not only copious in its vocabulary, but richly provided with the flexional elements of speech. No other language affords such scope for the scientific interpreter. Its highly differentiated flexional elements are not for the purpose of mere vocal variety, but in order to express the manifoldness of thought; it is by the study of these relational elements that one may come into possession of the fulness and variety of a writer's meaning, and discern the true force and individuality of a given discourse or passage.

In the preceding step the student's hand-books are lexicon and concordance; in this it is the grammar. For New Testament work special grammars are necessary, in addition to Goodwin, or Hadley-Allen. The best are those of Buttmann, Winer, and S. G. Green. In classifying the uses of the Greek verb in the New Testament, and comparing its proper English equivalents the student will find nothing so helpful as Professor Burton's *Outline of Moods and Tenses in New Testament Greek*, (privately printed, Newton Centre, Mass., 1888). For those who begin their study of the Greek language with the New Testament, Professor Weidner's *Introductory New Testament Greek Method*, (New York, 1888) is to be recommended.

4. *Finally, determine and put into appropriate English the whole thought.* Every student of language understands how difficult, or rather impossible, is the task of making a perfect translation, especially from an ancient language; it is at once the ideal and the despair of the scholar. Good translating of the Bible requires not only taste, scholarship, and even genius, but love, enthusiasm, and toil. It was because William Tyndale had these, and gave these to his task, that we have our noble English version—still substantially Tyndale's version, notwithstanding change and revision down to the recent revision of 1881. Luther kept improving the version he gave to Germany till the day of his death. These were public versions. But every thorough student will have his own version, at least of particular passages to which he has devoted special study; he will do his own translating if he does his own thinking. *Write* the translation, having first decided in your own mind all questions of arrangement and

punctuation. Sometimes, in the case of a peculiarly difficult clause you may prefer to paraphrase, rather than simply to translate. A paraphrase is, as Dryden said, "a translation with latitude," in which the author's words are not so strictly followed as his sense. Generally, however, it is preferable to reserve the making of a paraphrase until the passage has been studied as a whole, in its larger logical relations and its subject-matter.

Write this translation *for yourself*, or for a special audience of your own, choosing the terms that most nearly express the thought as you conceive it; your object is to interpret the author in terms of your own, not another's, thought. Professor Noyes, in the preface of his admirable translation of the New Testament (Boston 1868) said: "Every word of it is the result of my own judgment, guided by universally acknowledged principles of scientific interpretation, without regard to creed or church." Archdeacon Farrar (Life and Work of St. Paul) explains his rendering of the Pauline epistles, in which he often paraphrases somewhat freely, as follows: "I have constantly deviated from the English version. Of the merits of that version, its incomparable force and melody, it would be impossible to speak with too much reverence, and it only requires the removal of errors which were inevitable to the age in which it was executed, to make it as nearly perfect as any work of man can be. But our very familiarity with it is often a barrier to our due understanding of many passages; for 'words' it has been truly said, 'do ossify the very organs of intelligence.' My object in translating without reference to the honored phrases of our English Bible has expressly been, not only to correct where correction was required, but also to brighten the edge of expressions which time has dulled, and to reproduce as closely as possible, the exact force and form of the original, even in those roughnesses, turns of expression, and unfinished clauses, which are rightly modified in versions intended for public reading."

Comparison with other translations will develop the critical faculty and stimulate to perfection. Both the Authorized and the Revised versions will, of course, be in constant use. The latter has now become indispensable to the general reader as a correction and an exposition of the former; the student will soon find himself revising the Revision, sometimes its

English style, or its punctuation, sometimes, in more important matters of interpretation. The American Bible Union version (New York, 1866) was designed to be a revision, not an independent translation; the (third) rule adopted was: "The exact meaning of the inspired text, as that text expressed it to those who understood the original Scriptures at the time they were first written, must be given in corresponding words and phrases, so far as they can be found in the English language, with the least possible obscurity or indefiniteness." Among private, independent translations perhaps no one surpasses that of Professor Noyes in accuracy, clearness, and merit of style; the basis of it was the Greek text of Tischendorf, and for the larger portion the seventh edition. Tischendorf's eighth edition has been translated by Dr. Samuel Davidson, (London, 1876). The German scholar may compare with Luther's version the recent authorized revision, known as the *Protebibel*, 1883; also the Zürich version, and that of DeWette; there is also a recent translation of the New Testament by Weiszäcker in a handy edition, printed in paragraphs, with several typographical devices to aid the reader (third and fourth corrected edition, Freiburg, 1888). In French, besides the versions circulated by the Bible societies, that of Reuss (incorporated into his commentary) may be recommended, also that of Arnaud (Paris, 1865), and Oltramare (Geneva, 1872).

The object of grammatical exegesis, as I have defined it above, is now attained—when you have completed a translation of each sentence in the given passage. It will be at the best but an approximately perfect rendering, not a full and exact English equivalent. You will be more and more conscious of this in the degree that Paul or any Scripture writer becomes personal to you, so that you catch the tone and living power of his words. It is not my purpose here to discuss principles and theories of translation on which much has been written, chiefly in connection with two books, the Bible and Homer. The student will find it profitable to read the prefaces, or the descriptions, of some of the more famous translations of the Bible, or of the New Testament, named above. Dr. Thomas Arnold gave some suggestions that deserve reading, on the analogy required by the age and character of the author to be translated; they are to be found in the appendix to his *Lectures on Modern History*.

The foregoing discussion will have but slight interest to those who look upon such minute and prolonged labor as disproportionate to its object. The Bible is not so difficult a book as it is thought, the task of understanding it is not so great as to require from the unprofessional scholar the laborious methods of exegesis. Such objectors may have excellent practical aims, but have evidently formed no clear conception of the science of Christian theology; they do not understand the mighty intellectual movement which, during the last half century has been laying anew the foundations of the Christian faith by subjecting its documentary sources to an exhaustive scientific research. It is a mistake fraught with serious intellectual and spiritual consequences to imagine the Bible, or indeed any single book of it, easy of comprehension. It is a book written by men of a different race from ourselves, in a foreign language, and in a distant age; a book which expounds on broad lines the historic process of redemption, which came slowly to completion through a period of sixteen centuries, which enshrines the profoundest experiences and the loftiest conceptions known to the soul of man. No Christian scholar can afford to leave it altogether to others, least of all can the church leave it to unbelievers, to scrutinize, test and verify the documentary bases of faith. Will you know this book for yourself and ground your own faith in intelligent conviction? In shaping your religious and ethical conceptions will you give the preference to human dicta and systems, or cut deep channels for your thought on Biblical lines, and aim from the beginning at the acquisition of a verified and vitalized body of Christian truth? In an age like our own of doubt and questioning and shifting opinion, confronting new intellectual problems and new spiritual tasks, are you determined to stand on the rock of personally acquired truth, and in your teaching of others to be able to say, "We speak that we do know, and bear witness of that we have seen?" It is this result for which exegesis is to prepare the way, it is this aim which justifies its methods. The obstacles in its path are many and great. One of these is imaginary knowledge. Our very familiarity with the Bible breeds a self-satisfied ignorance. Most men are contented with "the form of knowledge and of truth," without possessing its power. It is the few who have the courage and the perseverance to

reject hearsays, break the bondage of traditionalism, and draw the master-truths of life directly from the Bible.

One caution must not be omitted. The grammatical process outlined above does not embrace the whole of interpretation. Grammatical exegesis is only the first stage of the exegetical task—the gateway into the temple of biblical science. Yet all who will really know the Bible must humbly and obediently enter that gateway. Frederick the Great criticizing the unfortunate military policy of his royal antagonist, Joseph the Second, of Austria, remarked that he had the fatal habit of taking the second step before he had taken the first. In study no habit is more common, and none more fatal to the highest achievement. Buttman has taken Melancthon's well-known dictum as the motto of his *Grammar of New Testament Greek*: *Scripturam non posse intelligi theologice, nisi antea sit intellectum grammaticæ*, "It is impossible to understand Scripture in its theology without having first understood its grammar." It was this conviction that laid deep the foundations of the Reformation theology, and that produced those enduring monuments of consecrated scholarship, genius, and toil, Tyndale's English version Luther's German version, and Calvin's Commentaries. We read that the exegetical club at Wittenberg, which held its meetings in the study of Luther or of Melancthon, sometimes spent several days on a single word. Luther spoke from his own experience, when he wrote concerning the epistle to the Romans: "It can never be too much or too well read or studied; and the more it is handled, the more precious it becomes and the better it tastes."

WILLIAM ARNOLD STEVENS.

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LETTERS TO A YOUNG PASTOR.

III.

ON THE STUDY OF THE EPISTLES OF PAUL.

I rejoice to hear that you are so greatly interested in the study of the English Bible. It is difficult, however, to answer your question as to the best method or plan for studying the Epistles of Paul, especially as you want explicit directions for one who is not acquainted with the original Greek. From what you say, I infer that you wish to apply some of my hints in practical Bible instruction in your congregation and Sunday School. I will try to answer your question, but wish to remind you that no one can present any plan of study which is perfectly satisfactory to another, for personality is a great factor in study and in teaching. I may suggest a method of study for you, but you must work out your own method of instruction. Experience, in this case, will be your best teacher. Your enthusiasm will beget enthusiasm, your method of study will soon react upon your class, and your method of instruction to be successful, must awaken interest, must set forth clearly and sharply what you wish to impart, and impel others to investigate for themselves. It will be sufficient if I give some general hints for your own study of the Epistles.

1. As preliminary, study those parts of the Acts of the Apostles which refer to the history of Paul, and read in connection Stalker's *Life of Paul*. I mention this work because it is brief, scholarly, and suggestive. For fuller research refer to the investigations of Conybeare and Howson, Farrar, or Lewin.

2. Master carefully the chronology of Paul's life, and the geography of his travels.

3. Study the Epistles of Paul in the chronological order. For all practical purposes, sufficiently accurate for a scholar, it is best to arrange the Pauline Epistles into four classes, written at periods, *five* years apart. [1] 1 and 2 Thess. (52 A. D.). 2) Gal., 1 and 2 Cor., Romans (57 A. D.) 3) Ephesians, Col., Philemon, Phil. (62 A. D.). 4. 1 Tim., Titus, and

2 Tim. (67 A. D). Hebrews, which undoubtedly is Pauline, possible written by Luke as an amanuensis, may be placed towards the end of Paul's life].

4. Read carefully the Epistle you intend to study, at one sitting, and note all passages bearing upon questions of "Introduction."

5. Settle carefully all questions of "Introduction." 1. Internal evidence that Paul wrote the letter. 2. When written? 3. Where? 4. Why? 5. To whom? 6. How do we know that in the Revised Version we have the exact meaning of what Paul really wrote? In answering these and allied questions do not rely upon manuals of Introduction, but investigate for yourself, compare scripture with scripture, and by all means write out your results.

6. Read the Epistle once more very carefully, and divide into its great divisions, 1) Doctrinal, and 2) Practical.

7. Read carefully a third time and divide the whole Epistle into sections. The sections adopted by the Revisers will greatly aid you in this, but at times it is better to subdivide the sections there given.

8. Study carefully each section and write out the thought as clearly and concisely as you are able, numbering each section.

9. Study the Epistle as a whole, section by section, with reference to its Practical truths.

1. Duty to God.

2. Duty to Man.

a. In the State.

b. In the Church.

c. In the Family.

3. Duty to Self.

10. Study the Epistle as a whole, section by section, with reference to its Doctrinal truths. Take up each of the seven central doctrines in order, reading the Epistle very carefully each time and noting all passages which bear on the topics included under the doctrine. Write out the results.

I. The Doctrine of God.

1. Being and Attributes of God.

2. God as Triune.

3. Predestination or the Will of God.

4. Creation.

5. Providence.

6. Angels.

a. Good Angels.

b. Evil Angels.

c. Satan.

II. *The Doctrine of Man.*

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| 7. Creation of Man. | 11. Nature of Sin. |
| 8. Original Condition of Man. | 12. Actual Sins. |
| 9. The Fall. | 13. Free Will. |
| 10. Original Sin. | |

III. *The Doctrine of the Person of Christ.*

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| 14. The Human Nature of Christ. | 17. The Humiliation of Christ. |
| 15. The Divine Nature of Christ. | 18. The Exaltation of Christ. |
| 16. Christ as the God-Man. | |

IV. *The Doctrine of the Work of Christ.*

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| 19. His Prophetic office. | 25. The Ascension into Heaven. |
| 20. His Sacerdotal office. | 26. The Setting at the Right Hand of the Father. |
| 21. Atonement. | 27. Intercession of Christ. |
| 22. His Regal office. | 28. The Kingdom of Christ. |
| 23. The Descent into Hades. | |
| 24. The Resurrection of Christ. | |

V. *The Doctrine of the Work of the Holy Spirit.*

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| 29. The grace of the Holy Spirit. | 35. Faith. |
| 30. The Calling. | 36. Justification. |
| 31. The Illumination. | 37. Mystical Union and Adoption. |
| 32. Regeneration. | 38. Sanctification and Holiness. |
| 33. Conversion. | 39. Good Works. |
| 34. Repentance. | |

VI. *The Doctrine of the Church.*

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| 40. Nature and Attributes of the Church. | 34. The Word of God. Law and Gospel. |
| 41. The Holy Scriptures. Inspiration. | 44. Baptism. |
| 42. Means of Grace. | 45. The Lord's Supper. |
| | 46. The Ministry. |

VII. *The Doctrine of the Last Things.*

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|----------------------------------|---------------------------|
| 47. Death. | 51. The Final Judgment. |
| 48. Life after Death. | 52. The End of the World. |
| 49. The Second Coming of Christ. | 53. Eternal Life. |
| 50. The General Resurrection. | 54. Eternal Death. |

11. Write out carefully a summary of your studies of each Epistle, with Scripture references, in a suitable blank-book, and keep for future use.

In my next letter I will give you some hints with reference to the study of the original, and will also refer you to the best Commentaries on these Epistles.

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PSALM CX.

I. AN INTERPRETATION OF THE PSALM.

The authorship of this Psalm should be unquestioned, since not only its superscription, and all tradition, but Christ, attributes it to David (Mat. 22:43; Mar. 12:37; Luke, 20:42.)

Its subject is Messiah, as the repeated application of it in the New Testament, and the obvious import of the Psalm itself, clearly indicate. It supplements the second psalm. The Anointed One, who is there enthroned on Zion, is here co-regent with Jehovah, and goes forth with a consecrated host to conquer his promised inheritance (Ps. 2:8). The anger of which the second psalm forewarned, being now enkindled, rebellious kings and peoples are destroyed, and Messiah wins the day! The psalm may be thus explained:

Verse 1. The psalmist, being in the Spirit (Mat. 22:43; Mar. 12:37, reads "in the Holy Spirit"), hears a divine utterance concerning Messiah, his son—his lord. This is its import: "Messiah shall share in Jehovah's rule of the world—shall be, as it were, His right hand—until all his foes are vanquished." In the New Testament this verse is everywhere quoted and alluded to, as referring to Christ's exaltation.

Verse 2. The rapt psalmist musing upon this—"thus saith Jehovah," goes on to prophesy: "Thy mighty sceptre, O, Messiah!—for in truth Jehovah wields it—shall reach far beyond Zion, and powerfully sway surrounding nations, even before they are subdued."

Verse 3. "When for their complete subjugation, thou thinkest upon war, thy people, without compulsion—yea, most gladly will present themselves for this service!" Even now the psalmist beholds them speeding to Messiah's standard; and as in vigor unimpaired (see Is. 40:31), in multitude, and in splendor they glide to the battle-field, he exclaims: "Lo, Messiah! thou hast the dew of thy youth!"

By their apparel, it is manifest that these are no *profane* warriors; and hint is given that the war which they wage, will not be waged with fleshly, but with spiritual weapons. They are *true* priests (see Mal. 2:7); and so, as now appears, fit force for Messiah to wield; for (verse 4) here another

divine utterance comes to the psalmist, whereby is revealed—for the first time—the weighty fact!—that Messiah, like Melchizedek of old, is *priest* as well as king; and shall be so—forever! (Indication that the Levitical priesthood shall be done away. See argument of Heb., Chap. 7, founded upon this passage).

Verse 5. Not unlike the vision of John (Rev. 19: 11 and foll.) wherein he saw the Faithful and True One, *judging* and making war, followed by armies in bright array—"the righteousness of the saints"—and smiting nations with the sharp sword of his mouth,—not unlike what John saw, the rapt psalmist beholds, as it would seem, Messiah, king and priest, going forth "conquering and to conquer," with warrior priests in his train, clad "in the beauties of holiness." So, in his musings still, the psalmist prophesies and says: "The Lord (Adonai), trusting to thy right hand, has smitten kings through and through." As prophet, the psalmist uses the *completed* tense to denote the certainty of accomplishment.

Verse 6. But now his tense presents the battle in progress: "Lo! he is executing judgment upon the nations, and the slain abound!"

Anon the battle is ended: "He has smitten heads through and through, and they lie in the dust of many a land" (or, over the wide world).

Verse 7. Once more his standpoint changed, the seer beholds Messiah, so pursuing the victory, that he delays not, even to quench his thirst; but only scoops, as he hastens on, some scanty draughts from the mountain torrent, flowing beside his course. Zeal so unwearied, the psalmist foresees, will make Messiah triumphant!

II. A FREE RENDERING OF THE PSALM.

A PSALM (MISMOR) OF DAVID.

The oracle of Jehovah to my lord:
 "Sit thou at my right hand,
 Till I have laid thine enemies
 Beneath thy feet!"

The sceptre of thy might
 Jehovah sends from Zion forth,
 And bids: "Prevail against thine enemies!"

Would'st thou to war, thy people—only offerings free!
 In holy, beautiful attire
 As dew of early morning born—
 Thy youth are thine!

Jehovah swears, nor will repent;
 "Thou shalt be priest forevermore,
 In likeness of Melchizedek."

The Lord by thy right hand—
 His anger stirred—has dashed in pieces kings!
 He judges now among the nations—dead are everywhere!
 He has dashed in pieces—heads over region vast!

Of the brook, still on his way Messiah drinks;
 So, shall be crowned with victory!

III. NOTES ON PSALM CX.

Mismor of the superscription, signifies, "a song that may be wedded to an appropriate strain of music."

Verse 1. *Ne'um* like the Latin *dictum*, and the Latin *effatum* is a passive participle used as a noun. Occurring chiefly in the formula, translated: "*Saith* (or, thus saith) *the Lord*," it represents the Lord (Jehovah) in the very act of delivering his message—his oracle.

Two Hebrew designations of Deity, are in our English Bibles rendered, *Lord*, a few cases excepted, where one of them is *transliterated*, and there we meet the word, *Jehovah*. Had this transliteration appeared, wherever possible, it would have been well, as this verse may testify.

The Hebrew *'Adon* applies to the man of property, who may do as he will with his own; to the master, whose slaves must do his bidding; and to the superior, to whom respect and reverence are due. Thus King David, in homage to his greater son, entitles him *'Adon*. *'Adonai*, a plural and intensive form of *'Adon*, is the other designation of Deity referred to above. It is this *Absolute Disposer* of *All*, who laughs at the impotence of rebels (Ps. 2 : 4), and smites through kings (verse 5 of this psalm).

Verse 3. The Hebrew *nedabah*, *the willing offering* of Ex. 35 : 29, and the *free-will offering* of Leviticus, occurs here in the plural number, and is rendered literally in the margin of the Revision. In its text it renders with words found in Jud. 5 : 2, where the verb of the original is one in root with the

noun here. Not improbably the psalmist alludes to this passage in the Song of Deborah. But the expression here is stronger than in Jud. 5 : 2. In form it is like Ps. 109 : 4, where the psalmist says: "I (give myself to) prayer," that is, I am *all* prayer. So here the people are ENTIRE *free-will offerings*; they not only offer themselves willingly, but with the *utmost* willingness.

The sacrificial word *nedabah* (free-will offering) leads to "beauties of holiness," a poetical description of the holy and beautiful garments of the priesthood (comp. Ex. 28 : 2).

Verse 5. The prepositions in verse 1 and in verse 5 are not the same, though interchangeable, as may be seen by comparison of verses 6 and 31 of psalm 109. There, however, in each case the preposition is associated with the verb '*Amad* (to stand); which some would supply here in verse 5. But we may as well supply *nisha'n* (to lean) found with this preposition in 2 Kings, 7 : 2, 17, and yielding a suitable sense here. But as the preposition '*al* like our *by* denotes not only nearness, but means, or instrument, we may at once join it with *mahhats* (to dash in pieces) of the text, (see originals of Deut. 8 : 3, and Ex. 27 : 40). As "abide for my right hand" would be a possible rendering in verse 1, there lies there at the outset a suggestion, that no *inactive* sitting upon the throne, no *idle* honor is intended. Then in verse 2, Messiah wields a sceptre, mighty indeed through Jehovah. In verse 3, he is gathering an army; and finally in verse 7 he suffers straits, that he may "subdue all to himself." Messiah then should likewise be the agent, in verse 5. Besides to bring him to the battle and leave him standing idly there, while the Lord ('Adonai) is made the executor, mars the symmetry of the psalm.

Verse 6. It is perhaps better to take *head* and *land* as collectives. If given in the singular (as they appear in the original) we might read: "He dashes in pieces him who is head over a large territory;" that is, not only petty kings, but the most mighty suffer this fate.

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A STUDY OF GALATIANS 4: 1-5.

We shall discuss this passage only with reference to its legal aspects. The language in verses 1, 2, pertains to the guardianship of a son according to the provisions of his father's will, and verse 5 treats of adoption. The important words are in verse 2: "under tutors and governors until the time appointed of his father"; [R. V. "guardians and stewards until the term," etc.; Vulgate, "sub tutoribus et actoribus est usque ad praeinitum tempus a patre"; original, "*hupo epitropous esti kai oikonomous archites prodesmias tou patros*"]. In verse 5 the principal words, both in the common and the revised version, are *redeem* and *receive the adoption of sons*; vulgate, "redimeret, ut adoptionem filiorum recipere-mus;" original, "*exagorase (buy from or out of) hina ten huiiothesian apolabomen.*" Is Paul referring here to Jewish, Greek or Roman law?

It is clear from the contents of the epistle that the Galatians were chiefly heathen and not Jewish converts. In vi: 12, 13, they are spoken of as being uncircumcised, and v: 2, 6 and 24 could be properly addressed only to those who were not Hebrews. In i: 16, and ii: 9, Paul tells that his mission is to the heathen and not to those of the circumcision. In i: 13 and 14 he speaks of the Jews' religion, an expression that would not be employed in writing to those who were Jews. Paul, therefore, in writing to heathen converts, would not make use of analogies which would be familiar to those only who were acquainted with Jewish law and practices, and it cannot be thought that the Galatians either, as heathens, were thoroughly acquainted with these, or as Christians conformed to them.

We know very little about Jewish law and practices as bearing upon these two points; namely, testamentary guardianship and adoption. What is contained in Num. xxvii: 1-11, Deu. xxi: 16, 17, and the mentioning of isolated cases of those who "set their house in order," do not furnish a commentary for Gal. iv: 1 and 2. As for adoption, there is no undoubted instance of it recorded in the Old Testament. The throwing of the mantle by Elijah upon Elisha, I Kings xix: 19, and a

somewhat similar act recorded in Ruth iii:9, hardly constituted adoption. At all events, it had nothing in common with the legal terminology of Gal. iv, 5. Any sale of children among the Hebrews was into servitude or slavery¹, and had nothing to do with the child's being adopted into the family.

Passing now to Greek law and practices, we find that a father could name in his will one or more guardians, *epitropoi*, for his son. These had control of the person and property of their ward, and were responsible therefor. In the relation they sustained to the ward's property, the guardians were called *kurioi*. The guardianship came to an end when the youth reached his eighteenth year.

Adoption among the Athenians was conducted as follows: The adopter brought the lad at the appointed time to the assembly of the clans (*genoi*), and phratriae (a body of thirty clans). He brought also an offering, and at the same time took oath that the one to be adopted was an Attic citizen. A vote was taken by the phratriae, and the adopter enrolled his adopted son among the phratriae. Later, at the time of the annual election, the adopted son was again enrolled in the book of the community. The act of the adopter was called *eispoieisthai*, *poieisthai*, *thesthai huion*, *huiosai*. The adopter was *poietos pater* or *thees*. We have gone thus into details to show that there was in this act no trace of a purchase of the son, that the word *exagorazo* could not at all be made use of here.

Let us now turn our attention to Roman law and practices. A Roman father could name in his will a guardian or guardians² (*tutores*) for his son. The guardian had control both of the person and property of his ward. If the testamentary guardian was an honest man, but not a good business manager, there might be associated with him a curator or curators³ (*curatores*). These corresponded to the *oikonomoi* mentioned in verse 2. Moreover the father could specify in his will a certain time, after which the guardianship over his son should cease, "until the time appointed of his father." In Justinian it is said, under testamentary guardianship: *Ad certum tempus, seu ex certo tempore, vel sub condicione, vel ante heredis institutionem posse dari tutorem non dubitatur*⁴. Again it is declared that testamentary guardianships (*tutores*), given for a certain time, lay down their office at the end of that time⁵. More-

¹ Ex. 21: 2, 7. ² Just. I, 13: 3. ³ Just. I, 23: 5. ⁴ I, 14: 3. ⁵ I, 22: 5.

over, we find in the Digest, under *De testamentaria tutela*, that a guardian might be appointed from a certain time, up to a certain time, on certain conditions or up to the fulfillment of certain conditions'. Likewise a boy, when he reached puberty, *i. e.* fourteen years, was freed from guardianship, but it was customary to give him a curator or curators until he attained his twenty-fifth year. These curators assisted him in managing his property, to see that he was not defrauded, but they had no control over his person. These curators, although properly appointed by the magistrates and not by will, yet if named in a will they were confirmed by the praetor or governor of a province¹.

Before the time of Justinian, the common mode of adoption, among the Romans, of a male who was not his own master (*alieni juris*) consisted of two distinct acts. The first of these was a triple fictitious sale, and the second a friendly lawsuit. The object of the sale was, that the father's power, *patria potestas*, over his son might be annulled. According to the XII Tables, a son sold by his father and freed by his new master, came under his father's power again, and it was only after a third sale by the father that he lost all possible jurisdiction over his son. The object of the lawsuit was that the adopter might acquire a father's power over the one to be adopted. The principle that lay at the foundation of adoption was the *patria potestas* or the power of the head of the family over its members. It was this power that gave a father the right to sell his children. We shall have occasion to revert to this.

The fictitious sale (*mancipium*) was in the presence of five witnesses and a balance-holder. The purchaser took hold of the lad and claimed him as having been purchased by him², at the same time striking the scales with a piece of money (*as*), and then giving it to the father as the purchase price. The purchaser now freed the boy, for he was not his adopted son, but his chattel. As soon as the boy had been freed, the father's power over him again held good. The sale and the manumission were repeated. A third time the boy was sold by his father, and the purchaser mancipated him again to his father. Since, however, the father had already sold his son

¹ Digest Ulp., 31 ; Lit. 2 : 8.

² Just. I, 23 : 1.

³ *Isque mihi emptus esto*, Gaius I : 119.

three times, his power over him was not that of a father over his son, but of an owner over his property, the *patria potestas* had been annulled. The adopter now brought suit (*vindicatio*) before the praetor against the father, claiming the lad as his son¹. If no counter-claim was made, the praetor decided in favor of the adopter², and the adopted son enjoyed all the rights of natural children³, and was as a stranger to his natural parents⁴.

Thus we find that the language used by Paul in speaking of guardianship and adoption, is strictly in conformity with Roman law and practices. The question that remains to be answered is, why would the Galatians be able to understand an analogy taken from Roman law? In the first place, we reply, that the intercourse between Italy and Asia Minor was most active and constant. Teachers, physicians, and tradesmen went in great numbers thence to Italy, and after having acquired wealth, returned to their native towns. When Galatia was made a Roman province, Latin and Greek were the languages used in business⁵. Galatia was especially favored by Augustus. Its king, Amyntas, was the one upon whom Augustus relied most for keeping Asia Minor in subjection. The Galatians were considered to be the best of the Asiatic soldiers, and after the death of Amyntas, when Galatia became a Roman province, Augustus incorporated its soldiers, who had been drilled and trained according to Roman discipline, into his army⁶. In Ancyra, the capital of Galatia, there was a temple dedicated to Augustus and Rome. In this temple the inhabitants placed marble tablets upon which were engraved the deeds of Augustus, copied from bronze tablets in Rome. All of this goes to show that the Galatians must have been well acquainted with Roman customs and practices, and with those laws and regulations that pertained to acts so important as guardianship and adoption.

In the second place we have good reason to believe that there prevailed among the Galatians, in common with the Romans, the principle of *patria potestas*, which, as has been said, lay at the foundation of the laws and method of adoption as already explained.

¹ Gaius 1: 117, 119, 132. ² Gaius 1: 134; 2: 24. ³ Gaius 2: 136. ⁴ Gaius 2: 137.

⁵ Mommsen, Provinces of the Rom. Emp., 1 ch., 8.

⁶ Mommsen, Prov. of Rom. Emp. 1 ch., 8.

The Galatians, called also Gallograeci, were the Gauls who in their march westward settled in Asia Minor. They were of the same race as the Gauls of Western Europe. That the Gauls of Germany had *patria potestas* we know from Cæsar¹. His words are: *Viri in uxores, sicut in liberos vitæ necisque habent potestatem*. We should also expect that the same principle would prevail among the Galatians. Again Gaius² says "the *patria potestas* is a right peculiar to Roman citizens," but he adds, "it does not escape my notice that the Galatians believe that their children are in the power of their parents." This is a remarkable statement, for the Roman jurists maintained that the *patria potestas* was peculiar to the Romans, and these words in Gaius are the only passage among their extant writings that admits in the least degree of its existence among any other people. We know nothing about the laws and practices of the Galatians, as pertaining to guardianship and adoption. They may have been the same, at this time, as those of the Romans. The difference could not have been very great, since the principle of *patria potestas* ruled among both peoples.

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¹ Bel. Gal. 6 : 19.

² Gaius 1 : 55.

ON THE DUPLICATION OF THE TETRAGRAM-
MATON IN ISA. 12:2; 26:4.

These are the only places in which the expression *Yah*, *Yahweh* occurs (I shall vocalise the Tetragrammaton as *Yahweh* throughout). In the former place (12:2) one of the names is omitted in all the ancient versions, and according to Gesenius (Thes. 58ob), who approves the omission, in 17 MSS. Boothroyd gives the omitting MSS. as 2, and Kennicott notes 2 as omitting the *Yah*, 8 as omitting the *Yahweh*, and 1 as prefixing to it *waw*. In 26:4 the *Yah* has the prefix *beth*, which will be spoken of presently.

Many of the older interpreters have attempted elaborate explanations of both passages; several of the later ones discuss them at length, but generally give no other explanation than that of emphasis. The key to the older interpretations is in the assumption of a difference in sense between *Yahweh* and *Yah*. Some of them consider the latter to be equivalent in meaning to *melek*, and thus understand it of "the Angel of the Presence," and refer it to the *logos*. Others, as Vitringa, following Cocceius, consider *Yah*, instead of being a contraction of *Yahweh*, to be a derivative from another root, *ya'ah*, and hence Vitringa makes the expression equivalent to *to prepon*, or *ten euplepeian tou theou*. Some difference in the sense of the two words would naturally be gathered by the English reader from the translation "the LORD Jehovah;" but as the translators have put LORD in small capitals, it is evident that they intended no distinction between them. The LXX in 26:4 renders "the great God the eternal," and it might hence be thought that they recognized some difference in sense; but this is more than doubtful, since, unwilling to repeat the Divine name, they may have simply added attributes to cover up the deficiency, or to express what they considered the emphasis of the original. Aquila preserves the repetition, *en to kurio kurios*, without explanation. The Vulgate and Syriac have both names, but change one of them into "God;" the Targum of Jonathan, as might be expected, has *memra dayay*. All different etymologies of the two words are rejected by the lexicographers, and it is now generally

recognized that the one is simply a contraction of the other. Accepting this conclusion, and also accepting the text as it stands in both places, how are they to be explained?

It may be noted in passing, that *Yah* occurs only in Ex. 15 : 2 ; 17 : 16 ; in these two passages of Isa., and also in 38 : 11 *bis* ; and some forty-two times in the Psalms. With the exception of Ex. 17 : 16, it occurs only in poetry, but as the Psalms, in which it is found, are by different authors and of very various ages, and it occurs in all six times elsewhere, no significance can be attached to this fact, unless that the word was considered peculiarly suitable for chanting. It belongs to the Hebrew literature of every age, from the Exodus at least to the close of the captivity.

The language of 12 : 2 is an exact quotation from Ex. 15 : 2, except in that which constitutes its peculiarity, the insertion of *Yahweh* before *Yah*, while Exodus has only the latter. From this insertion in an otherwise exact quotation, it is clear that there must have been some especial object in the repetition of the Divine name. The passage is a prophecy of the future redemption of Israel in language founded upon their former deliverance from Egypt. Delitzsch says that in "this echo of Ex. 15 : 2" the peculiarity of the doubling of the Divine name "answers to the surpassing of the type by the Antitype." While this might be true of a change in any other part of the description, it is hard to see how it can apply to the Tetragrammaton except as the reduplication might give it emphasis ; and in any case, no such reason can be urged for the similar phenomenon in 26 : 4. If, however, it be reduced to emphasis simply, we shall have the reason now most commonly assigned, only it is not easy to see why these two passages should stand alone among the many emphatic recurrences of the Divine name. It is unnecessary to say that no comparison can be made between these peculiar texts and those very frequent ones in which the Divine name is repeated in phrases such as *Yahweh Elohim*, *El Shaddai*, *El Elyon*, where the name appears under different forms ; because then different ideas are conveyed as in their English equivalents, *Most High God*, *God Almighty*, etc.

There are three other passages in which the name is mentioned in a way which may be thought to throw some light on those before us. One of these occurs in the same prophet,

38:11: "I said I shall not see *Yah—Yah* in the land of the living." Here the Divine name is indeed repeated without any intervening word, but a glance at the passage shows that the words belong to the successive members of the parallelism, and form, therefore, no analogy to the cases under consideration. The reduplication is such as might be found in any language, and is peculiarly effective in the Hebrew parallelism.

Another of the passages is Ex. 34:6, which is remarkable for the repetition of *Yahweh* with still further an added *El*; but by this very circumstance it is entirely differentiated from the texts in question. *Yahweh* passed by before him, and proclaimed, "*Yahweh, Yahweh El*, merciful and gracious, long suffering," etc. Here it is evident that the *Yahweh El* is in apposition with the former *Yahweh*, and is intended as a definition of it—if there could be any doubt as to who was the *Yahweh* who passed before Moses, it was removed by describing Him as *Yahweh El*, and then still further by the series of attributes given at length. This passage also can be of no use in the question under examination.

The third and last is the very important passage in Ex. 3:14, where the God of the burning bush directs Moses as to the name by which He shall be made known to His people Israel. The words are (R. V.) "*I am that I am*" (*'ehyeh*). Here the names are separated by the relative, and are of course in the first person of the verb of existence instead of the third. They are understood to be an expression of eternal self-existence; and to bring out this idea in this, its first announcement, the relative was necessary. The idea having once been thus solemnly expressed, the simple name *Yahweh* was afterwards enough to embody it and keep its remembrance in the minds of men; but if at any time it became desirable to enforce this idea with especial emphasis, it might be done either by adding words directly expressive of eternity as in Ps. 135:13, "*Jehovah, thy name is eternal*;" Ps. 102:12, and Lam. 5:19, "*Thou, O Lord, shalt endure forever*," and without the pronoun, Ps. 9:8 (7) "*The Lord dwelleth forever*," and the same frequently; or by a description of His eternal attributes, occurring so often as to need no special mention; or finally, as in the passages in question, by a repetition of the Divine name recalling the original declaration in Ex. 3:14, of His self-existent eternity. This was the more peculiarly

appropriate form in Isa. 12:2, because that passage is a quotation from the song of triumph at the Exodus, and it was in connection with the promise of this that the revelation referred to was made.

We reach then the conclusion that the expression *Yah Yahweh* is an emphatic expression for God in the point of view of His eternal self-existence, and is founded upon and intended to bring to mind the "*I am that I am*" (*'ehyek*) of Ex. 3:14. The common explanation of emphasis is thus true as far as it goes, but the emphasis requires to be understood as relating to this especial point. These passages become thus fresh instances of what Delitzsch calls "a common custom with Isaiah—to place derivatives of the same word side by side, for the purpose of giving the greatest possible emphasis to the idea." He refers to the following instances as proof of this custom: 3:1, "*the whole stay of bread and the whole stay of water*;" 16:6, "*the pride of Moab, proud exceedingly*;" and again in the same verse immediately following, and again in 25:1, "*faithfulness and truth*."

It remains now to be considered whether there was occasion for this especial emphasis on the eternal existence of God in these two passages of Isaiah. In 12:2 there certainly is such occasion; for it is a prophecy of redemption in the far distant Messianic future in language taken in part from the long past deliverance from Egypt. The ever-existence and the ever-present activity of Him to whom both deliverances belong needed, therefore, to be brought distinctly into view. Hence there is no internal reason here to doubt the accuracy of the received text. In 26:4, the occasion is, if possible, still more urgent. The previous chapters have been occupied with God's destruction of the enemies of His people and the deliverance of His church, together with the promise of favor to the Gentiles, ch. 25, closing with the prophecy of the utter ruin of Moab. Following this, our chapter opens with a song of praise, to be used by Israel after its deliverance (and it is in this that the expression in question occurs), and closes with saying, that meantime God's people must patiently endure sufferings and trials, for in the end the Lord will surely punish iniquity. Here certainly is needed a reminder of the eternity of Him who makes the promises, for through sore trials His people are to rest on this truth for the assurance of the promise

of future blessing. So then the song runs, "Trust ye in *Yahweh forever* ; for in *Yah Yahweh* is strength *everlasting*." In every part of the exhortation the Divine eternity is emphasized in all ways, by the repetition *Yah Yahweh*.

It remains only to consider whether any modification of this sense is required by the use of the particle *beth* before the *Yah*. Gesenius (Thes. s. v.) considers that this is the *beth essentiaë*, and in his grammar (§ 151, 3) says that it frequently stands before the predicate, thus making the expression *Yah* is *Yahweh*. Delitzsch (com. in loco) adopts his general view, but changes the subject and predicate, and says that the *beth essentiaë* here stands before the subject as in Ps. 68 : 5 ; 55 : 19. He must then read *Yahweh* is *Yah*. It is difficult to see any force in the expression on either construction, and accordingly Knobel boldly strikes out the *Yahweh* as an explanation or correction of a later hand. Winer, however, in his lexicon, and Ewald, in his grammar, deny altogether the existence of the *beth essentiaë*. Without entering into this question at large, it is certainly unnecessary to take it here in any other than its common sense as a preposition, as has been well pointed out by Alexander (com. in loco). The sense will then be "In the eternal and ever-existing God is a rock of strength in which, through all troubles and adversities you may always surely trust, knowing that His promises must be accomplished."

Thus in both passages this expression, singular only in its form, is seen to be most appropriate as soon as it is explained by a reference to Ex. 3 : 14. It is an abbreviated reminder of the great truth of the self-existent eternity of God there first solemnly revealed to His people.

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THE POSTEXILIC HISTORY OF ISRAEL. IV.*

FROM ZERUBBABEL TO EZRA.

The chronology.—The years for the period now to be considered are named after the Persian kings as follows:

B. C. 521–486 are the 36 years of Darius Hystaspes.

B. C. 485–465 are the 21 years of Xerxes.

B. C. 464–424 are the 41 years of Artaxerxes Longimanus.

The dated events.—515 B. C. 7th of Darius. Passover following the completion of Zerubbabel's temple, Ezra 6: 19–22. 490 B. C. Defeat of the generals of Darius by the Greeks at Marathon.

486 B. C. Last year of Darius. Revolt of Egypt from Persia, four years after the battle of Marathon. Accession of Xerxes. Herodotus *Polymnia* 1–4.

485–484 B. C. 1st and 2nd years of Xerxes. He reconquers Egypt, Herodotus *Polymnia* 5–6.

483 B. C. 3rd year of Xerxes.† His feast, and the deposing of Vashti, Esth. 1, especially ver. 3, Herodotus *Polymnia* 7–19.

* Dr. H. V. Hilprecht, in a note on page 548 of the *S. S. Times* of Aug. 31, 1889, makes some valuable corrections and additions to my note on the Nebuchadnezzar Inscriptions in the *Student* for July, page 34.

I supposed I was following trustworthy information when I said that the view which attributes the Boundary Stone Inscription and some others to an earlier Nebuchadnezzar had been abandoned; but Dr. Hilprecht says that I am incorrect in this, and his opportunities for knowing are certainly better than mine.

I mentioned "at least one" inscription on the rocks of the Nahr-el-kalb. Dr. Hilprecht adds, from personal observations made in 1888, that there is but one.

I used the word "perhaps" in connection with the inscriptions in the Wady Brissa. Dr. Hilprecht's article in the *Times* is a particularly interesting account of his own visit to this locality, in 1888; and he calls attention to the fact that all doubt in regard to the inscriptions had already been removed by the publication of Mr. H. Pognon's book, *Inscriptions Babylonniennes du Wadi Brissa*, Paris, 1887.

† Josephus and the Septuagint make Artaxerxes, and not Xerxes, to have been the monarch of the book of Esther. Josephus, against the canonical books and I Esdras, undertakes to reconcile this with the rest of the history by regarding Xerxes, instead of Artaxerxes, as the monarch of Ezra's time. No one disputes, however, that verbally the names Ahasuerus and Xerxes are identical, and few if any scholars now hesitate to follow the canonical Ezra and the Hebrew of Esther, in opposition to Josephus. Earlier eminent scholars, however, like Prideaux and Whiston, took the other view. The result of all this is that many of the current

480 B. C. 6th of Xerxes. He invades Greece, Herod. *Polymnia* 20 sq. In September he is defeated at Salamis, article on Persia in *Encyc. Brit.* A few weeks later (more than a year before some date in the 10th month of the 7th year of Xerxes, Esth. 2:16, 12), apparently, he remembers Vashti, and makes arrangements for providing her successor, Esth. 2.

479 B. C. 7th year of Xerxes, 10th month (December-January). Esther taken to the house of Xerxes. In September, his general Mardonius had been defeated by the Greeks at Plataea.

474 B. C. 12th of Xerxes. Haman casts lots for a day to destroy the Jews, first month, Esth. 3:7, 12. Third month, twenty-third day, Mordecai's letter sent out, Esth. 8:9.

473 B. C. 12th of Xerxes, 12th month (February-March). The thirteenth day of the month appointed for destroying the Jews; that and the day following turned to days of vengeance for them, Esth. 3:13; 8:12; 9:1, 15-19.

458 B. C. 7th of Artaxerxes. Ezra goes up to Jerusalem, Ezra 7:7.

445 B. C. 20th of Artaxerxes. Nehemiah begins operations. Neh. 1:1.

The situation in the holy land.—For the interval of 57 years, from 515 to 458 B. C., we have not a scrap of direct information in regard to the settlers in Judæa. We know nothing of the events that occurred there, save what we are entitled to infer by comparing the situation at the beginning of the interval with that at its close.

Ezra, and Nehemiah after him, on reaching Jerusalem, found the temple still standing, and, so far as appears, in good condition, Ezra 8:33-36, and Neh. throughout. The fortifications of the city, however, Nehemiah found in ruins, and the city itself thinly inhabited, Neh. 1:3; 2:3, 13, 17, 5, 8; 7:4. According to Ezra 4:12; I Esd. 4:53, 55; Jos. *Ant.* XI. ii. 1, and all the probabilities in the case, the walls had been rebuilt; it follows that, either before or after the coming of Ezra, they had been overthrown by some local enemy. That

statements in regard to these times are very confused. It is here peculiarly unsafe to accept statements in regard to dates or the order of events, without first verifying them by the primary sources of information.

Herodotus tells us that in the third year of Xerxes, he held a great assembly, to debate on his plans for conquering Greece.

the Jews had such enemies, who were not prevented by their common allegiance to the Persian sovereign from making war upon them, appears from Ezra 8:22, 31; Neh. 4:7-22.

Ezra and Nehemiah found their Judæan countrymen in the possession of a political organization of their own. Jeshua probably served a very long term as high priest, and was succeeded by his son Joiakim, who apparently continued till Ezra's time, Neh. 12:1, 10, 26. They had their elders (Ezra 10:8, 14), their captains (*sarim*, Ezra 9:1; 10:8, 14, and many other places in Ezra and Neh., the word being translated *prince, ruler, chief*), and their national assembly (*qahal*, Ezra 2:64; 10:1, 8, 12, 14; Neh. 5:13; 7:66; 8:2, 17; 13:1). No one but Zerubbabel, indeed, is called prince (*nasi*, Ezra 1:8); but Zerubbabel is called governor (*pehah*, Hag. 1:14; 2:2, 21; Ezra 5:14; 6:7), and apparently Tirshatha (Ezra 2:63; Neh. 7:65, 70), and Nehemiah had the same titles (Neh. 5:14; 12:26; 8:9; 10:2 [1]); whence it is probable that they had a succession of governors of their own race, from Zerubbabel to Nehemiah. This is confirmed by the mention of the habits of their governors, Neh. 5:15, 18. But this organization did not suffice for enforcing Jewish laws upon those who were amenable to them, for here was one of the defects that Ezra was to remedy, and he was to appoint judges and magistrates for that purpose, Ezra 7:25-26.

Ezra and Nehemiah found priests and Levites at the temple, and worship maintained there, Ezra 8:33-36. 9:1, etc. But it appears that there were great deficiencies in these matters, for Ezra was under the necessity of importing additional temple ministers, and even delayed his journey in order to obtain suitably qualified Levites and Nethinim, Ezra 8:15-20. In this incident, it is noteworthy that he sends to an institution in Babylonia, "the place Casiphia," for properly trained men for the service of the temple in Jerusalem.

Ezra and Nehemiah found their countrymen in Judæa becoming rapidly denationalized, both in their institutions and in blood. In the times of Zerubbabel they had kept stoutly aloof from their Samaritan neighbors, but now they were both intermingling and intermarrying both with these, and with the other neighboring peoples, especially with the Ammonites, Moabites, Ashdodites, and Arabians, Ezra 9 and 10, especially 9:1; Neh. throughout, especially 2:10, 19; 4:

7; 6:1; 13:1, 23-24, etc. In consequence, the distinctive Israelitish institutions (very prominently the Sabbath, Neh. 10:31 and 13 throughout) were in peril. Meanwhile, extortion and poverty prevailed, Neh. 5.

In fine, whether we look at the matter from the point of view of religious orthodoxy, or from that of worldly prosperity, the Palestinian Jews had made little or no progress since the small beginnings in Zerubbabel's time, and in many particulars had degenerated,

The condition of the Jews out of the holy land.—If we may trust the representations of the book of Esther, they were in great prosperity. They were living in all the one hundred twenty-seven provinces of the Persian empire, from India to Ethiopia, among people of different races and languages, Esth. 3:8, 12, 14; 8:9; 9:30. They were so numerous that in Shushan alone they slew 800 of their enemies, in the two days of retribution, 9:6, 15, and 75,000 in the whole empire, 9:16. They were immensely rich and influential. The city of Shushan rejoiced when matters turned in their favor, 8:15. The indemnity which Haman proposed to pay to the royal treasury was 10,000 talents, 3:9. Especially after Mordecai came to the ascendant, their prosperity increased. Haman testifies to their fidelity to their own laws, 3:8. Influenced by their good fortune and their fidelity, numerous proselytes joined them, 8:17.

But can these representations be depended upon? In other words, is the book of Esther history or romance? If religious people should come generally to regard the book as a romance, that would not change their estimate of the religious lessons taught in it; and there is no particular reason why we might not expect to find a romance, as well as poems and addresses and histories, among our inspired writings. But who can prove that the book is a romance? Esther 2:6 does not necessarily imply that Mordecai was personally one of the captives of Jehoiachin's time, and hence this verse cannot be fairly used to impeach the historical character of the book. The Xerxes of the Book of Esther is really magnificent, but at the same time pretentious and ill balanced, like the Xerxes of the Greek historians. The gathering of Esth. 1:3 and that of Herodotus VII. 7 sq. may be identical. It strikes me as a mark of probability in the story that Xerxes is very high and

mighty about Vashti when he had just conquered Egypt (see the *dated events*), and is raising the largest army the world ever saw, for the conquest of Greece, but on returning from Greece, defeated and humiliated, he shows himself to be sorry and lonesome, and remembers Vashti. The Jewish feast of Purim is a fact, and that gives to this account of its origin some claim to be counted as a record of facts.

Even if it were conceded that the book is a romance, that would not necessarily destroy its testimony to the historical situation. And in general terms, at least, its testimony to the situation is confirmed by all that we know of the preceding and subsequent history. What it says of the fidelity of the Babylonian Jews to their national laws agrees with the fact that Ezra exported orthodoxy from Babylonia to Palestine, and with the other facts in regard to Ezra. The record of Ezra and Nehemiah and their standing with the Persian monarch show that the career attributed to Mordecai is at least not monstrous in its incredibility. In fine, whether the book of Esther be regarded as romance or as history, its presentation of the condition of the Jews of the time must be regarded either as generally true, or else as minutely true.

One especially significant process was going on in Babylonia, and very likely elsewhere, during this interval, a process which afterward proved to be the salvation of the Jews from the denationalization with which they were being threatened in Palestine: men like Ezra were studying the laws and institutions of Israel. Such a community as "the place Casiphia," Ezra 8:17, was in existence. We have no detailed information concerning this movement, but ultimately, under Ezra and Nehemiah, it became able to command the support of the Persian emperors, and to infuse new vigor into the Palestinian colony.

Jewish literary production in the Persian period before Ezra.—This was a time of wonderful literary activity among the Greeks. Of distinguished Greek philosophers and authors who had some part of their literary career between B. C. 538 and B. C. 458, not less than forty names are now known, and among these the names of such men as Anacreon and Pindar, Pythagoras, and Eschylus and Sophocles. Herodotus and Euripides were young men when Ezra came up to Jerusalem, and Thucydides and Socrates were then boys. Any one can

make these facts quite full and vivid to himself, if he will take the names as they appear in the chronological tables of Greek history, at the close of Smith's *Classical Dictionary*, and will look up, under the name of each author, the salient facts concerning him.

What interchange of influence there may have been, at this time, between the Israelite and the Greek literatures, is a question that cannot be here discussed. But it would not be correct altogether to ignore the probability that there was such an interchange; for the Jews, as we have seen, were scattered through the Persian empire; and the Persians were in very prominent contact with the Greeks, in Asia Minor, Egypt and elsewhere.

The Israelite writings that claim to date from the times of Zerubbabel are the book of Haggai, Zechariah chaps. 1-8, the papers copied into the text of the first six chapters of Ezra, and certain psalms.

Haggai.—Our book of Haggai is made up of five brief sketches of discourses uttered by this prophet: 1: 1-12; 13-15; 2: 1-9; 10-19; 20-23. They are all dated between August and December, 520 B. C., and all have for their immediate purpose to urge on the building of the temple. If any one will read them in connection with the table of dated events given in the third of these "Studies," he will find that the history connected with them throws great light on their meaning.

Zechariah, Chaps. 1-8.—We have here three prophecies. The first, Zech. 1:1-6, is dated the eighth month of the second year of Darius, October-November of B. C. 520. The second, 1: 7-6: 15, is a description of a series of eight visions and a message that followed them, and is dated the twenty-fourth day of the eleventh month of the same year, say February of B. C. 519. The third prophecy (possibly it is a series of sketches, including more than one prophecy) is dated the ninth month of the fourth year, that is late in B. C. 518, and occupies chaps. 7 and 8. These prophecies, like those of Haggai have a direct application to the times then existing.

Zechariah 9-14.—Here are two prophecies: "The Burden of the Word of Jehovah in the case of the Land of Hadrach," chaps. 9-11, and "The Burden of the Word of Jehovah upon Israel," chaps. 12-14. What have these to do with the times

of Zerubbabel? They present a historical situation of the times when Assyria and northern Israel were still in existence, Zech. 10:10, 11; 9:13, etc. It is held by some that these prophecies deal with the times of Zerubbabel, and by others that they belong several generations later, the apparent marks of earlier times being regarded as figures of speech, or matters of literary form; both these opinions seem to me untenable. The existing phenomena would be accounted for if we suppose that we have here two prophecies by an earlier Zechariah, say the one of Isa. 8; 2, or of 2 Chron. 26:5; or two prophecies that were handed down from earlier times, but edited by the Zechariah of Zerubbabel's time; or that the prophecies were written by him, for the sake of the Messianic doctrine they contain, but from the point of view of the earlier time.

Malachi.—In the *Seder Olam Rabba*, chap. 20, we are told that “Mordecai the Jew and Haggai, Zechariah, and Malachi all became prophets in the second year to Darius.” If this statement is intended to give the date of our book of Malachi, it is contradicted by the indications of a later date, found in the book itself.

The papers incorporated into the first six chapters of Ezra and the parallel accounts.—These are the following:

1. State papers of Cyrus.
 - a. The proclamation, Ezra 1:2-4; 1 Esdr. 2:3-7.
 - b. The decree, Ezra 6:3-5; 1 Esdr. 6:24 sq.; Jos. *Ant.* XI. iv.
6. The decree of Cyrus is here given as cited in a decree of Darius. Evidently the passage cited from Cyrus ends with the fifth verse in Ezra, though in 1 Esdras and Josephus what follows is also attributed to Cyrus.
 - z. The different proclamation of Cyrus, Jos. *Ant.* XI. i. 1.
 - y. The letter of Cyrus to Tattenai and Shethar-bozenai, Jos. *Ant.* XI. i. 3.
2. State papers of Artaxerxes (Gomates).
 - c. Letter to the king, accusing the Jews, Ezra 4:11b-16; 1 Esd. 2:16-24; Jos. *Ant.* XI. ii. 1.
 - d. The king's decree in reply, Ezra 4:17-22; 1 Esdr. 2:25-29; Jos. *Ant.* XI. ii. 2.
3. State papers of Darius.
 - x. Letters from Darius for Zerubbabel, some statements from which are given, 1 Esd. 4:47-55, 61; Jos. *Ant.* XI. iii. 8.

e. Report of Tattenai to Darius, Ezra 5:6-17; 1 Esd. 6:8-22; Jos. *Ant.* XI. iv. 4, 5.

f. Reply of Darius, Ezra 6:1-12; 1 Esd. 6:23-34; Jos. *Ant.* XI. iv. 6, 7.

w. Decree of Darius, in favor of the Jews, when they accused their enemies, Jos. *Ant.* XI. iv. 9.

In the several instances, except x, the document as given in 1 Esd. is a translation, with variations, from the canonical text; while Josephus gives a restatement, with changes and additions, of what he found in 1 Esdras. It is easy to explain y, as a make-up by Josephus from the facts of the history, and z, as a make-up by him from his own opinions. The letters marked x, stand or fall with the story of Zerubbabel and the discussion as to wine, kings, women, and truth; and common opinion is doubtless correct in counting these unhistorical. No objection stands against w, save that it rests solely on the testimony of Josephus. Doubtless, the six papers a, b, c, d, e, f, are to be regarded as either copies or abstracts of genuine state documents.

4. Two documents of Jewish origin.

g. The Aramaic narrative, Ezra 4:8-6:18, including within itself the papers c, d, e, f. The narrative connecting these four papers is written in Aramaic, as well as the papers themselves; and this narrative begins, 4:8, by repeating the statement just made in the Hebrew. These and other circumstances show that we have here an older narrative, incorporated by the Hebrew narrator into his account, without even translating it. The use of the first person in 5:4 seems to show that the author of this Aramaic narrative was either Zerubbabel or some associate of his, who participated in the transactions recorded.

h. The genealogical paper, Ezra 2:1-67. This, with the verses that follow, including the sentence in which the narrative is resumed, 3:1, is duplicated in Neh. 7:6-8:1.

The first six chapters of Ezra consist of these several papers, connected and supplemented by a few narrative statements.

The psalms that are attributed in the Septuagint to the times of Zerubbabel.—Ps. 96 is anonymous in the Hebrew. The different copies of the Septuagint and Vulgate give it, with some variations, the following title: "A song to David, when

the house was built after the captivity." In some copies of the Septuagint (not always in the same copy) the name of Haggai, or of Zechariah, or more commonly both names, may be found in the titles of the following: Pss. 112, 138, 139, 146, 147, 147: 12, 148, 149, 150. Of these, Ps. 96 has the name of David in its title in the Greek and Latin, and Pss. 138 and 139 have the name of David in the title in the Hebrew, as well as in the Greek. Evidently those who gave these inscriptions to these psalms saw no incongruity in coupling the name of David, in a psalm title, with postexilic names or events. Perhaps they intended to convey the idea that these psalms were taken from a collection made by Haggai and Zechariah, including some psalms that had been written by David. As to the validity of these inscriptions, and also as to their meaning there is great diversity of opinion; but there can be no doubt that here is an early tradition which attributes to these prophets active work in connection with psalms and music. This is quite in keeping with such representations as that in Ezra 3:9-11.

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SAMUEL, SAUL, DAVID AND SOLOMON.

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Prepared by William R. Harper, Yale University.

STUDY XIII.—THE PSALMS OF DAVID—SPECIAL TOPICS.*

1. We have taken up the historical matter of the period of Samuel and David; let us now consider some of the literary product of this period, especially the Psalms.
2. Our previous study of the history will enable us to find for most of the Psalms a connection with that history; our study of the Psalms will give us an insight into the life and times which no external record of events could possibly furnish.
3. After an examination of the Psalms belonging to this age, we shall be in position to form a more correct estimate of the work of David.
4. We shall first consider some of the more important topics which relate to the Psalms as a whole; and after that some of the most interesting and important of the Psalms themselves.

First Step: The Psalter itself; David's Psalms; Classification.

1. **The Psalter and its Divisions.**†—(1) Number of Psalms in our English Bible, in Septuagint? (2) Note the division of Psalms into different books; number in each? (3) Study and compare the doxologies at the end of Pss. 41; 72; 89; 106. (4) Meaning of Ps. 72: 20? inferences to be drawn? (5) What light upon the age of this five-fold division is gained from 1 Chron. 16: 35, 36? (6) The times of David, Hezekiah, and the return from exile, the principal periods of Hebrew Psalmody; explanation of this fact?
2. **David's Psalms.**—(1) Number assigned to him in each book? in all? (2) Probability that some have been wrongly assigned him. (3) Various methods of testing whether or not a particular Psalm is to be regarded as Davidic.‡ (4) David's style‡ (a) "terse, vigorous, rapid;" (b) easy, limpid, showing no trace of conscious effort;" (c) "marked by unity of treatment and consecution of thought. (5) David's language, classical, i. e., pure and without the Aramaic forms which characterize the later writers.
3. **Classification of David's Psalms.**¶—(1) Those which seem to have been written in connection with his persecution by Saul, viz., 7; 11; 34(?); 35; 52; 54; 56; 57; 59(?); 142. (2) Those connected with the removal of the ark to Jerusalem, viz., 15; 24; 30; 68(?); 101; 132.† Those penned during his wars, viz., 2(?) ; 20; 21; 60(?); 110. (4) Those connected with his great sin, viz., 32; 51. (5) Those connected with Absalom's rebellion, 3; 4; 23; 26; 27; 28; 37; 62(?); 69; 109.

* The treatment here given is virtually that of the author, published in THE OLD TESTAMENT STUDENT, Vol. VII.

† See Perowne's commentary on Psalms (*Draper*, Andover), vol. I, pp. 4-17; article in Smith's Bible Dictionary, "Psalms;" introductions to various commentaries.

‡ Murray, "Origin and Growth of the Psalms," pp. 133-143.

¶ This classification does not include all Psalms which may lay claim to Davidic authorship only those of which the historical situation is more or less clear.

Second Step : Hebrew Poetry.

1. **The Form of Hebrew Poetry.**—(1) Study Pss. 1 : 2 ; 21 : 1, 2 (R. V.), and note (a) that each verse has *two lines or members in each of which the same thought is expressed with slight modifications* ; (b) that this method of expression, called *parallelism*, is the characteristic feature of Hebrew poetry ; and (c) that, wherever, as in these verses, there is practically a repetition of the same idea, the parallelism is called *synonymous* (cf. synonymous words, or synonymous phrases). (2) Study Prov. 10 : 1-5, and note that, in each verse, the second line or member is in antithesis (contrast) with the first ; this is *antithetic parallelism*. (3) Study Pss. 21 : 3 ; 25 : 6 ; 37 : 13 ; 42 : 1, and note that, in each verse, the first line does not furnish a complete thought, the second being needed to finish out the idea begun in the first ; this is *synthetic parallelism*. (4) Study the parallelism of Ps. 15, and note that verses 1 and 2 have each two members, but that verses 3, 4, 5 have each three members. (5) Study Ps. 18 : 6, and note that (a) the first and second members are synonymous ; (b) the third and fourth are synonymous ; (c) that the third and fourth, taken together, stand in the synthetic relation with (i. e., are needed to complete the thought of) the first and second. (6) Search in the Psalms for other and similar combinations.
2. **Characteristics of Hebrew Poetry.***—(1) *Religious* : (a) the Hebrews were a religious nation, (b) religion finds its best expression in song, (c) the fact that it is religious has given Hebrew poetry its pre-eminence over all other poetry. (2) *Simple and Natural* : (a) Hebrew poetry is largely free from artificial limitations ; (b) the distinction between poetry and the style of prose is slight ; (c) "among the Hebrews all thought stands in immediate contact with living impressions and feelings, and so, if incapable of rising to the abstract, is prevented from sinking to the unreal" (Robertson Smith). (3) *Largely Subjective* : (a) the Hebrew poet writes of himself, out of himself, and for himself ; (b) that which is outside is taken up because of its relation to what is within ; (c) "Man's inmost soul and all the vast variety of human experience, are presented in Hebrew poetry as the common experience of humanity of all ages and of all lands." (4) *Sententious* : (a) brief, terse, loosely connected ; (b) uttered as intuitions rather than as products of logical reflection ; (c) the parts of a poem not always clearly distinguished ; (d) figures of speech extravagant in number, variety and character. (5) *Realistic* : (a) Hebrew poets in close communion with nature ; (b) all nature aglow with the glory of God ; (c) all nature sharing in the destiny of man ; (d) "Hebrew poetry, therefore, excels all other poetry in its faithfulness to nature, its vividness and graphic power, its intense admiration of the beauties of nature, and reverence for its sublimities."

Third Step : The Superscriptions.

1. **The Superscriptions.**—(1) What proportion of Psalms have superscriptions ? (2) In which books of the Psalms are superscriptions more abundant ? (3) Classify the superscriptions of the first and second books (1-41, 42-72) under the following heads : (a) authorship ; (b) musical terms ; (c) circumstances of writing. (4) What is meant by "for the chief musician" ? (5) The authority of the superscriptions : (a) their evident antiquity (older than Septuagint ; cf. also 1 Chron. 15 : 20, 21) ; (b) the fact that in the Hebrew they are a part of the Psalm ; (c) their general agreement with the contents ; (d) the fact that they are prefixed not indiscriminately, but seemingly with great care. (6) Considerations opposing the authority of the superscriptions : (a) disagreement of MSS. and versions (Septuagint and Syriac) ; (b) superscriptions in some cases contradicted by contents ; (c) only the names of a few authors are given, when probably there were many ; (d) superscriptions concerning the circumstances of composition are given only in David's

* Taken from Briggs' "Biblical Study," pp. 250-256.

Psalms; why not in others? (7) In view of these considerations, how may the superscriptions be supposed to have arisen, and what in general, is their value?

Fourth Step: Contents and Purpose; Authorship.

1. **Authorship.***—(1) *David*; number of his Psalms, and in what books? (2) *Sons of Korah*; (a) who were they? (b) number of Psalms? (c) what representation of God do these furnish (44:4; 47:2, 6, 7; 84:3; 45:6)? (d) representation of Jerusalem (cf. Pss. 46; 47; 48; 87)? (e) the principal ideas characteristic of these Psalms? (f) what divine name is commonly used? (3) *Asaph*; (a) who was he? (1 Chron. 16:5; 15:17-21); (b) number? (c) representation of God (cf. 50; 75; 76; 82; and differently, 74:1; 77:20; 78:52, 71, 72; 79:13; 80:1)? (d) use of divine names? (4) *Ethan* (cf. 89). (5) *Solomon* (cf. 72 and 127). (6) *Moses* (cf. 90).
2. **Classification of Psalms according to Contents and Purpose.†**—(1) *Historical*; study Pss. 106; 44; 46; 60; 78, noting (a) the stand-point from which they are written, (b) the spirit and purpose, (c) the elements characterizing the national songs of other peoples which these lack. (2) *Personal*; study Pss. 3; 4; 5; 35, noting (a) the circumstances under which they were written, (b) the various phases of feeling to which they give utterance, (c) the underlying principle applicable to individuals of all times. (3) *Liturgical*; study Pss. 150; 24; 95; 96; 190, noting (a) the evident purpose of these Psalms, (b) their characteristic features, (c) relation sustained to them by modern hymns. (4) *Psalms of Adoration*; study Pss. 65; 8; 19; 50; 90; 104, noting (a) the attributes of God which are celebrated, (b) the breadth and scope of doctrinal statement, (c) the simplicity and grandeur; (d) distinguish between these Psalms and those classified as *liturgical*. (5) *Devotional*; study Pss. 23; 40; 42; 63; 110, as representative of this class noting (a) the recital of spiritual experience, (b) the importance attached to the condition of the heart, (c) the longing for communion with or light from God; (d) the attitude assumed towards God's Word; (e) the characteristic features of other classes of Psalms which appear also in this class. (6) *Didactic or Meditative*; study Pss. 1; 15; 37; 101; 133; 139, as representatives of this class, noting (a) the general tone and spirit, (b) the tendency to compare the lot of the wicked with that of the righteous, (c) the lack of the real poetical element; (d) select Psalms of the classes already cited which might also be included in this division. (7) *Messianic*; study Pss. 2; 16; 22; 72; 110, as representatives of this class, noting (a) the historical basis, (b) the principle of the type therein illustrated, (c) the New Testament use of such Psalms, (d) the complete fulfillment in the Messianic kingdom. (8) So far as possible, classify the entire Psalter under these heads.

Fifth Step: Use of the Psalms in the New Testament.

1. Study Ps. 2: 1, 2, noting (a) the meaning of the passage if interpreted of David or Solomon, viz: *A great rebellion against an authorized ruler*; (b) the meaning taken in Acts 4:25-28, viz: *Hostility to Christ of Herod and Pilate*; (c) the principle in accordance with which both these interpretations may be

* See articles in Smith's Bible Dictionary, *Korah*, *Asaph*, etc.; also Perowne's Commentary on Psalms, pp. 92 seq., and introductions to all commentaries.

† See Isaac Taylor's "Spirit of Hebrew Poetry," ch. ix. (a most instructive treatment).

- accepted as correct, i. e., *the type* ; (d) the testimony of Acts 2 : 25, in reference to the author and the source of the Psalm.
2. Study Ps. 22 : 1, noting (a) its meaning in the mouth of David (or Jeremiah) ; what kind of a cry ? (b) the use made of it by the Saviour, Matt. 27 : 46 ; Mark 15 : 34 ; (c) the explanation of this latter usage.
 3. Study Ps. 91 : 11, 12, noting (a) the natural meaning of the passage in its connection, (b) the application made in Matt. 4 : 6 ; Luke 4 : 10, 11 ; (c) the principle underlying this application.
 4. Compare in the same way the following : (a) Ps. 8 : 5-7 with Heb. 2 : 6-8 ; (b) Ps. 16 : 8-11 with Acts 2 : 25-28, 31 ; Ps. 110 : 1 with Matt. 22 : 44 ; Mark 12 : 36 ; Luke 20 : 42, 43 ; Acts 2 : 34, 35 ; 1 Cor. 15 : 25, 27 ; Heb. 1 : 13 ; (c) Ps. 22 : 18 with John 19 : 24 ; (d) Ps. 69 : 4 with John 15 : 25.
 5. On the ground of these passages, and others with which you are familiar, formulate two or three principles in accordance with which a large proportion of the quotations may be explained.
 6. As a matter of fact, the New Testament quotation often varies in form from the Hebrew, or the Septuagint, or both ; how is this to be explained ?

STUDY XIV.—THE PSALMS OF DAVID—FIRST PERIOD.

- Remarks :** 1. The Psalms of this period belong strictly to the period of history covered in 1 Samuel ; they are considered, however, in this connection in order to preserve the unity of treatment.
2. It must be remembered that the tests by which a given Psalm is determined to be Davidic are largely subjective, and therefore more or less unsatisfactory.

First Step : The Various Psalms of the Period.

Read carefully Pss. 7 ; 52 ; 54 ; 56 ; 57 ; 142, and make notes under the following heads :

1. The circumstances under which the Psalms seem (or claim) to have been written (see superscriptions).
2. Expressions which they have in common.
3. Phases of feeling to which they give utterance ; or elements in the character of the writer which they exhibit, e. g., 7 : 1, 10, 17 ; 54 : 4, 6.
4. Expressions showing the writer's ideas concerning God, God's relation to man, 7 : 8, 9, 11 ; 52 : 1 ; 54 : 7 ; 56 : 8.
5. Expressions showing the writer's ideas concerning his own relation to his fellow men, or their relation to him, e. g., 7 : 2, 15, 16 ; 52 : 1, 7, 8 ; 57 : 3 ; 56 : 2, 5, 6.
6. Sentiments which would oppose the Davidic authorship of any one of these Psalms.

Second Step : Psalm 56, Special Expressions and Parallelism.

Take up exhaustively Ps. 56* and treat as follows :

1. Read the Psalm carefully two or three times, and mark every expression which seems to need explanation, and by means of such helps as are within reach determine its force ; e. g., (v. 1) "*swallow me up,*" "*all the day long,*" (v. 2) "*fight proudly,*" (v. 4) "*in God I will praise,*" "*flesh,*" (v. 5) "*wrest my*

* Consult the various commentaries.

words ;" (v. 6) "waited for my soul ;" (v. 7) "cast down the peoples ;" (v. 8) "tellest," "tears into thy bottle," "thy book ;" (vs. 10, 11) compare them with v. 4 ; (v. 12) "thy vows ;" (v. 13) "in the light of the living."

2. Study the parallelism of each verse ; e. g., v. 1, three members ; 2 and 3 synon. and together synth. with 1 ; v. 2, synon. or synth. ; v. 3, synth. ; v. 4, 1 and 2 synon., and together synth. with 3 ; v. 5, synon. ; v. 6, same as v. 4 ; v. 7, acc. to margin, antith., but acc. to text, perhaps synon. ; v. 8, three members ; vs. 9, 10, synon. ; v. 11, synth. or synon. ; v. 12, synth. ; v. 13, four members, 3 and 4 synth., and together synth. with 2 ; 2, 3 and 4 together synon. with 1.

Third Step : Psalm 56, Particular Verses, Logical Connection.

1. Determine the meaning and force of each particular verse ; v. 1, a cry for help, because of danger ; v. 2, enemies oppose him in multitudes, continually and proudly ; v. 3, in time of fear he trusts in God ; v. 4, since he trusts in God, how can man harm him ? v. 5, they misrepresent him, occasion him sorrow ; v. 6, they dog his footsteps for an opportunity to take his life ; etc.
2. Determine the logical connection which exists between each verse and that which precedes and follows it : (1) v. 2 is an enlargement of the second and third members of v. 1 ; v. 3, an expression of confidence in God, notwithstanding the situation described in v. 2 ; v. 4, a continuation of the thought of v. 3. (2) v. 5, not connected with v. 4 ; v. 6, continuation of v. 5 ; v. 7, a prayer for the destruction of those described in vs. 5, 6 ; v. 8 furnishes ground for the request made in v. 7, viz., God's personal interest in him ; v. 9, consequence of v. 8 ; vs. 10, 11, expression of confidence, in spite of the situation. (3) v. 12 expresses the writer's sense of obligation in view of the deliverance which, in v. 13, he has already received or is sure to receive.

Fourth Step : Psalm 56, Theme, Superscription and Teaching.

1. Discover the theme, and make an analysis of the Psalm upon the basis of this theme ; e. g., with the theme *Trust in God in time of Danger*, (1) vs. 1-4, a cry for help, an expression of confidence ; (2) vs. 5-11, same thoughts expressed more strongly ; (3) vs. 12, 13, thanksgiving.
2. Compare the superscription of the Psalm with its contents, and determine (1) whether there is any other external testimony in favor of the Davidic authorship (cf. I Sam. 21 : 11-16 ; the word "escaped" in 22 : 1 ; 27-29) ; (2) whether there is anything in the Psalm itself which favors the superscription ; (3) whether there is anything in the Psalm which opposes the superscription.
3. Accepting the Davidic authorship, review the Psalm, endeavoring to grasp as definitely as possible the entire situation which furnished the occasion, and to interpret the contents of the Psalm in accordance with this situation.
4. Note carefully the teaching of the Psalm under the following heads : (1) Attitude of the wicked towards the righteous ; (2) God's attitude towards the righteous ; (3) God's attitude towards the wicked ; (4) The confidence of the righteous in view of God's protection ; (5) The duty of the righteous toward God in view of his protection.

Fifth Step : Special Treatment of the Psalms.

Upon this or a similar model, take up and work out, so far as your time will allow, other Psalms of this period, e. g., 52 ; 142.

Sixth Step : Expressions referring to Uprightness, Perfection.

1. Examine Ps. 7:3-5 ; 17:3 ; 18:20-22 ; 19:13, etc., and note expressions which seem to exhibit a self-righteous spirit.
2. Compare, on the other hand, such expressions of an opposite character as are found in Ps. 51.
3. Explain the sense in which the first class of passages is to be taken.*

STUDY XV.—DAVID'S PSALMS—SECOND PERIOD.

- Remarks :** 1. The work of the Bible-student is two-fold :—(1) *To transfer himself* to the times and circumstances in which a given passage was first written ; *to study the passage* in the light of these times and circumstances, and *discover*, from this study, the underlying *principles* which it illustrates and teaches. (2) *To apply these principles* to himself, his own times, his own circumstances. We may, for convenience, term the first part of the work *study*, the second *application*.
2. We may divide all Bible-students into three classes :—(1) Those who study, but do not apply ; (2) Those who apply, but do not study ; (3) Those who study and apply.
 3. There are many good men who become so engrossed in the first part of the work, the critical study, that they lose sight of the end for which they took it up. This class is a select one, including many of the world's greatest scholars.
 4. A large number of Bible-students spend all their time in applying—*what ?* Their own ideas and conceits, their own fancies and errors ; for they have not *studied*. They have actually forgotten that, in the work of application, one must have *something* to apply. Could any thing be more absurd ? It is this mistake that is proving fatal in the case of a considerable proportion of Sunday-school Bible-work, namely, too much application, too little material to apply.
 5. The *ideal* Bible-student is one who both studies and applies. This class needs to be increased. Who that is not now a member will join it ?

First Step : Psalms referring to the Removal of the Ark.

Read carefully the Psalms supposed to refer of the removal of the ark to Jerusalem, viz. : 15 ; 24 ; 30 ; 101 (comparing, perhaps, 68 ; 132), and make notes under the following heads :

1. Circumstances under which they seem to have been written (see superscriptions).
2. Expressions which they have in common.
3. Phases of character or feeling to which they give utterance.
4. Expressions indicating the writer's ideas of God, of God's relations to man, of man's relations to God.
5. Expressions which might seem to oppose the alleged circumstances under which the Psalm was written.

* See Perowne's Commentary on the Psalms, I, pp. 59, 61, and other commentaries *in loc.*

Second Step : Psalms referring to David's Wars.

Read those Psalms which, perhaps, may have been written during his wars, viz., 2(?) ; 20 ; 21 ; 60(?) ; 110, and make notes under the heads given above.

Third Step : Special treatment of Pss. 20, 21.

Treat Pss. 20 and 21 according to the outline given of Ps. 56, in the tenth "study," considering in order. (1) the special expressions which need explanation, (2) the parallelism of each verse, (3) the meaning of each individual verse, (4) the logical connection existing between the several verses, (5) the theme and analysis of the Psalm, (6) the superscription in its relation to the contents, (7) the contents in view of the Davidic authorship, (8) the important teachings of the Psalms.

Fourth Step : Special treatment of Pss. 51, 32.

Read Pss. 51 and 32 in connection with the story of David's sin (2 Sam. 11 ; 12), and make notes under the following heads :

1. The circumstances under which these Psalms were written : (a) Ps. 51, immediately upon his coming to realize the enormity of his sin ; (b) Ps. 32, "a review of his experience somewhat later, in which he dwells upon the blessedness of forgiveness obtained, and describes the misery he had suffered while his sin was still unconfessed and unrepented of."
2. The expressions contained in each which relate (a) to the character of the sin ; (b) to his appreciation of his sinfulness ; (c) to his desire to be forgiven ; (d) to God's attitude towards sinners.
3. The support given by the contents of these Psalms to the statement of the superscriptions that they are Davidic.
4. The apparent impossibility that vs. 18, 19 of Psalm 51 could have been written by David.

Fifth Step : The Imprecatory Element in the Psalms.

The Imprecatory Element in the Psalms.* (1) Read Pss. 35 ; 58 ; 59 ; 69 ; 109 and note expressions which seem to have the force of *curse*s, and to be uttered in a vindictive spirit. (2) Examine also Ps. 3 : 2, 7 ; 9 : 2-4 ; 18 : 37-43 ; 37 : 12-15 ; 52 : 5-7 ; 63 : 7-11 ; 137 : 7-9. (3) Weigh each of the following considerations, and decide whether individually or collectively they assist in a better comprehension of these passages : † (a) The verbs should be translated as futures, and not as imperatives or optatives, e. g., Ps. 109 : 9, *His children shall be fatherless*, etc., instead of *Let his children be fatherless*, etc. ; but is this grammatically possible ? (b) The Old Testament did not teach the duty of loving and forgiving enemies ; a different standard existed ; but see Exod. 23 : 4, 5 ; Prov. 24 : 17, 18 ; 25 : 21, 22 ; Ps. 7 : 4, and story of Joseph in Genesis. (c) These denunciations are personal, and are to be judged as we judge David's great sin ; what objection to this view ? (d) After all, this element is very slight, and to be explained as due to the *vehementness of oriental expression*. (e) These expressions are not personal ; David's enemies were God's enemies ; it is because of the insults which God has received that he utters them ; David's feelings against his own enemies are

* See introduction to various commentaries.

† Taken from Smith's " Bible Dictionary," *Imprecatory Psalms*.

described in Ps. 35: 12, 13. (f) They are an expression of outraged justice, forbearance having ceased to be a virtue; they express that feeling common to all ages, that the wicked deserve punishment. Do not many Christians of to-day pray that the convicted murderer may not escape hanging? (g) They are intended for dark days, days when the wicked are in power, when resentment becomes "the holiest of instincts."

STUDY XVI.—DAVID'S PSALMS—THIRD PERIOD.

- Remarks:** 1. Is there not danger, after all, that we shall expend all our energy in seeking for traces of historical connection between a given Psalm and the events which perhaps furnished the occasion of its origin, and forget what is of greater importance, the great teachings which the Psalm was intended to convey at the time of its writing, and during all time?
2. In carrying out the plan of the "Inductive Bible Studies," those who prepare them find difficulties of various sorts. Not the least among these is that of compressing into the space allotted the material that seems to demand admission. Necessarily *much* must be omitted. Perhaps, as it is, the "studies" have been made too comprehensive. We can only repeat what was said in connection with the third "study."
3. The "studies" are intended for students of all classes. Among those who make use of them there will be differences in natural capacity for work, in opportunities for study. Results will vary according to circumstances. One policy, however, must rule, whatever the circumstances: *Only as much of the work outlined should be undertaken as can be mastered in the time one has to devote to it.* Omit one-half, if necessary three-fourths, but learn the remainder.
4. The student has by this time learned that he is expected to do work *for himself.* Is not this, after all, the more satisfactory and profitable method?

First Step: Psalms relating to Absalom's Rebellion.

Read carefully the Psalms connected with Absalom's rebellion, in the following order: (1) 63, written in the wilderness during the flight before the passage of the Jordan; (2) 3; 4, morning and evening hymns, after passing the Jordan; (3) 26; 62, which perhaps refer to the traitors who deserted him; (4) 23; compare v. 5 with 2 Sam. 17: 27-29; (4) 27; 28, during his exile at Mahanaim; (5) 69; 109 (doubtful), which have been thought to refer to Ahithophel's treachery;—making notes under the following heads:

- 1) Expressions which indicate an eager desire for the privileges of the sanctuary.
- 2) Trust in God, that he will continue to help.
- 3) Assurance that in the end he will be delivered.
- 4) Internal evidence in favor of the Davidic authorship of any or all of these Psalms.

Second Step: Psalm 23, Special expressions, and figures.

Take up exhaustively Psalm 23, and treat as follows:

1. Read the Psalm and mark every expression which seems to need explanation, and with such helps as are within reach determine its force; e. g., (v. 1) "my shepherd," "I shall not want;" (v. 2) "still waters," better "waters of refreshment;" (v. 3) "restoreth my soul" (cf. 19: 7), "paths of righteousness," "for his name's sake;" "valley of the shadow of death," better "valley of deep darkness," "thy rod and thy staff;" (v. 5) "preparest a table" (2 Sam. 17: 17-29).

"in presence of mine enemies," "anointed my head with oil," "cup runneth over;" (v. 6) "goodness and mercy," "will dwell in the house of the Lord," better "I shall return to dwell," etc.; "forever."

2. Read vs. 1-4, and make an effort to interpret the language in strict accord with the figure; determine whether there is a single expression which cannot to taken literally as if uttered by a sheep, (e. g., (a) "thou restorest my soul" = "thou dost revive, quicken me," the words *my soul* being often used in the sense of *my life*, or even *myself, me*; (b) "paths of righteousness," etymologically *paths of straightness* (paths that are not crooked and difficult); (c) "for his name's sake" = "for the sake of the shepherd's reputation;" (d) "valley of deep darkness" = the dark ravines through which a Palestinian shepherd must often lead his flock), and note the influence of David's early shepherd life upon the diction.
3. Read vs. 5, 6, studying closely the second figure employed, that of a *host*, and compare with the narrative in 2 Sam. 17: 27-29.

Third Step: Psalm 23, parallelism, logical connection.

1. Study the parallelism and strophic organization of the Psalm according to the following translation and division:*

"Jehovah is | my shepherd | I cannot want.
In pastures | of green grass | He causeth me to lie down;
Unto waters | of refreshment | He leadeth me;
Myself | he restoreth | —

"He guideth me | in paths | of righteousness | for His name's sake;
Also | when I walk | in the valley | of dense darkness,
I fear not | evil, | for thou art | with me;
Thy rod | and Thy staff | they | comfort me.

"He prepareth | before me | a table | in the presence | of my adversaries;
Has he anointed | with oil | my head, | my cup | is abundance;
Surely goodness | and mercy | pursue me | all the days | of my life,
And I shall return | to dwell in the house | of Jehovah | for length | of days."

[This presentation is three-fold: (1) three strophes each of four lines; (2) the parallelism of the members; (3) the measurement, viz.: *first* strophe, three measures or tones; *second*, four measures; *third*, five measures.]

2. (a) Note the difference between Professor Briggs' translation and that of the R. V.; (b) determine the meaning and particular force of each line, as above presented; (c) determine the logical connection between each line and that which precedes and follows it; (d) determine the general force of each of the three strophes and the relation which they sustain to each other.

Fourth Step: Psalm 23, Theme, date and teaching.

1. Discover the theme of the Psalm and make an analysis upon the basis of this theme.
2. Consider the three views which are maintained as to the time in David's life at which this Psalm was composed; viz.: (1) when he was a youth shepherding his father's flocks; (2) when he was fleeing from Absalom; (3) when old and ready to die, he looks back upon his life fraught with so many dangers;—and produce reasons for and against each.

* By Prof. C. A. Briggs, in "Biblical Study," pp. 282, 283. It is given here because the old translation has become so familiar to all readers as to have lost its force in many particulars.

3. Note carefully the teachings of the Psalm under the following heads : (1) God's care manifested towards those who are in his keeping ; (2) The situation of men as a result of this care.

Fifth Step : Special treatment of the Psalms.

Upon this or a similar model take up and work out other Psalms of this period, e. g., 3 ; 4 ; 27 or 69.

Sixth Step : The Messianic Element in the Psalms.

The Messianic Idea in the Psalms.* (1) Note in Psalms 2 ; 20 ; 21 ; 45 ; 72 ; 110 ; the various representations of the Messiah as *King*. (2) Note in Pss. 22 ; 69, the expressions which refer to the Messiah as a *prophet and sufferer*. (3) Note in Ps. 110 the representation of the Messiah as a *priest*. (4) In what sense may these Psalms have been true of David or the original speaker, and yet, at the same time, true of the Messiah ? (5) Granting that Ps. 40 : 7-9 (Heb. 10 : 5-7) is Messianic, it is possible for vs. 10-12 of the same Psalm to be so interpreted ? Why not ? Inference to be drawn to the this ? (6) In the same way, (a) Ps. 41 : 9, according to John 13 : 18, refers to the Messiah ; but (b) is the first half of this verse quoted by Christ ; and (c) would v. 10 be possible in the Messiah's mouth ? (7) On the ground of these passages formulate two or three principles in accordance with which the Messianic application of the various Psalms seems to be regulated.†

* Consult various commentaries, especially Perowne, on the individual Psalms ; introduction to Perowne's commentary, pp. 41-54 ; Briggs' "Messianic Prophecy," pp. 60-63.

† See Gardiner's "Old and New Testaments in their Mutual Relations." Lects. viii.-xii. New York : James Pott & Co.

Synopsis of Important Articles.

The Chronology of Israel and Assyria in the Reign of Shalmaneser II.*
 —In Shalmaneser's Monolith Inscription occurs the name *A-ha-ab-bu Sir'-lai*. On the Black Obelisk occurs the name *Ja-u-a abal Hu-um-ri-i*. Do these names designate respectively "Ahab of Israel," and "Jehu son of Omri?" As for the first, against this view is (1) the use of the name *Sir'-lai* here only to designate Israel; (2) the orthographical difference between the Assyrian names and the Hebrew; (3) the improbability of Ahab sending 2,000 chariots as the inscription says that *A-ha-ab-bu* did; (4) the difficulty of chronology; (5) the fact that the other kings mentioned in the B. O. passage were all Hittites. As for the second name, it is stated that the tribute was received from *Ja-u-a* in the 18th year of Shalmaneser. This will not synchronize with any year of Jehu. It is therefore suggested that *Ja-u* had become a general title for Israelitish kings and was considered as a sufficient designation by the Assyrians for the king reigning at any particular time, when accompanied by the name of the country, capital or dynasty. At least the chronology makes it certain that both these names could not be identified with these two Jewish kings. One or the other, if not both, are thus wrongly identified. The conclusions are (a) *A-ha-ab-bu Sir'-lai* was not Ahab, of Israel; (b) *Ja-u-a abal Hu-um-ri-i* was not Jehu, son of Omri, but the contemporary king over the land of Israel, who, by the date, we identify with Jehoahaz. This identification explains 2 Ki. 13: 5, 6. The "saviour" was Shalmaneser. We thus obtain a perfect agreement of the Assyrian and Hebrew chronology for the period of the first twenty-one years of the reign of Shalmaneser. *Sir'-lai* is regarded as "prince of Sir," a city which is identified as being near the scene of the battle of Karkhar.

An argument of no little ingenuity. It is gratifying to observe such evidences that American ministers and students are taking interest in Assyriological literature as related to the Bible.

Judas Iscariot.†—The choice of Judas as an apostle was natural to Jesus (1) from a theological point of view, considering his work or his person; (2) in view of the need that he experience by the treachery of Judas the worst kind of suffering; (3) in view of the ways of God, who permits others to perish in spite of high privileges. The career of Judas was also natural. Jesus' phrase "Did I not choose you the Twelve, and one of you is a devil?" presents the problem and hints at the explanation: Judas is not now what he was then; the choice was prior to the degradation. Following the course of the Scripture statements, we are struck by the taciturnity of Judas. Almost from the first he must have had a baffled sense of unfitness for his calling, mingled with eager desire to secure the great things which Jesus promised. He thus lay warily silent awaiting developments. But Jesus' disregard of popular applause and neglect of chances, would vex and chafe him, while he still lingered on hoping for the kingdom. The opera-

* By Rev. Joseph Horner, D.D., in *The Methodist Review*, Sept.-Oct., 1889, pp. 711-724.

† By the Very Rev. G. A. Chadwick, D.D., in *The Expositor*, Sept., 1889, pp. 161-174.

tion with varying intensity of these two forces, personal alienation from Christ and selfish adhesion to his party, explains the conduct of Judas. Jesus would not remove him but he would hold the door open for him to depart. "Do ye also choose to go away?" It was natural that Judas should stay. It was also natural that he should be full of the fury of disappointment. As higher impulses died in him, he grasped at petty dishonest gains. Hence the loss of the price of the ointment exasperated him. Now the devil makes his home in him. Note his iron nerve at the Supper. He would stand by hoping for news which he could carry to the priests. Jesus dismisses him. When the betrayal was over, it was natural that the difference between the contemplation of guilt and the actual burden of it should alarm his soul too late. No further intuition led him to seek pardon from the all-merciful one. So he goes to his own place, the only mortal whose dark fate we surely know.

A presentation closely following the facts and statements of the Scripture on this dark problem. The positions are not always clearly indicated but the drift of the article is similar to that of Prof. Ballantine in the August *STUDENT*, with which the view may be compared.

The Age and Authorship of Ecclesiastes.*—The testimony of the book itself to its age and author is not to be rejected without demonstrative proof of its worthlessness. What are the arguments urged against it? (1) the passage 1 : 16. But the reference is to the line of kings and princes from the days of Melchisedek ; (2) in 1 : 12 a king of the past is represented as speaking. But the better meaning is "When I became king" etc.; (3) the state of affairs social and political described in the book. But all this did exist in Solomon's reign, and wise and powerful ruler as he was, he was unable to solve the social problem; (4) certain historical allusions to later times, e. g., 4 : 13, 14 ; 10 : 16, 17. These are far-fetched; (5) the presence of passages which attack Essene principles, e. g., 9 : 2, 9 ; 10 : 15 ; 4 : 9-12; and those of other sects. These can be fairly explained otherwise; (6) the use of Koheleth instead of Solomon. The meaning of Koheleth is "she who collects," referring to the soul of the author. Solomon's name is withheld because as king, the one who by his name was to make peace, he confesses that he could not fulfill his mission; (7) the book contains Greek philosophy, the search for the "summum bonum." But the same appears in Ps. 39. Neither the method employed nor the results arrived at betray any non-Jewish element; (8) the style and diction of the book. This is explained somewhat by the peculiar subject and its peculiar treatment, demanding a special vocabulary. The words can all be satisfactorily explained. "Koheleth" does not contain, therefore, any facts or circumstances that necessarily point to a period later than Solomon. It is possible that the ideas and arguments taught by him were handed down and written at a later time. Certain positive arguments for the Solomonic authorship are (1) Koheleth is King over Israel in Jerusalem. Solomon was the last one who satisfies this statement; (2) the wisdom claimed by Koheleth fits Solomon; (3) the extravagant expenditures could have been made only by Solomon; (4) the long course of experience befits Solomon's long reign; (5) the disappointments which made success seem a vanity were in line with Solomon's experiences; (6) the experience of rebellion and usurpation (8 : 9) befits Solomon's youth; (7) the likeness of Ecclesiastes in many sentiments to other writings attributed to Solomon.

A vigorous re-statement of the traditional view of the authorship of Ecclesiastes. The review of objections to this view is much stronger than the positive proofs presented. The article will repay study.

* By Dr. M. Friedländer, in *The Jewish Quarterly Review*, July, 1889, pp. 359-375.

Paul's Doctrine of the Old Testament.*—It is worth while to turn away from the various current theories concerning the Old Testament to Paul's view of it as seen in 2 Tim. 3:15-17. That the phrase "sacred scriptures" are the Old Testament writings is, whether the article be regarded as genuine or not, undoubted. And whether the phrase "all scripture" means "the whole of," or "every part of" scripture, is practically unessential as is also whether "theopneustic" is a predicate or attributive adjective. The meaning is the same either way. The essential fact is that Paul makes two assertions concerning the Old Testament Scriptures. 1. They are theopneustic. This means "breathed by God," either "made by God's breath," spoken by him, or, what is much to be preferred, "breathed into by God," filled with, redolent of, God. Paul then teaches that the Old Testament is in all its parts a divine message. 2. They are "profitable." Remember that this was spoken to a Christian man of high attainments. Paul here teaches the complete divinity and ceaseless usefulness of the Old Testament Scriptures. There is no part of them not filled with God; there can come no time when any part of them shall lose value as an aid to holy living. Note some needful adjustments of our modern thinking to this apostolic testimony. (a) Theories as to the origin of these scriptures must not conflict with Paul's view that they are everywhere divine. Let us prosecute the higher criticism but beware of theories that require for their support the assumption of fraud, mistakes, inconsistencies in the origin of Old Testament books. (b) Theories of the development of doctrine must not conflict with the Pauline statement that every word of this Old Testament is a word of God. While we may find progress, let us not find false and unworthy conceptions in some writings—grant incompleteness but not falsity; undeveloped morality, not immorality. (c) Theories of interpretation must square with Paul's view of the profitableness of the whole Old Testament. We will not limit the scripture in its meaning to what the latest theory of historical development will allow to have been currently believed by the contemporaries of its several writers. This Word has a "springing" sense, rising with the progress of knowledge. It is good science to see in the Old Testament all that God has placed in it and to draw out of it all that the full glory of the New Testament revelation brings into relief in its words. (d) Theories as to the proper use of this Scripture must be adjusted to this doctrine of its permanent value for the edification of the Christian. Not indiscriminate use of proof texts is encouraged, but unhesitating employment of plain statements of doctrine or duty. (e) Following Paul's teaching we shall avoid the danger of worshipping the letter while we give Scripture its due honor. He adds that the Word is profitable "through faith." Faith, not the Scriptures, is the real dynamic of the Christian life.

A masterly presentation of a subject of vital importance to every thoughtful student of the Old Testament. The distinctions drawn and points made are of the utmost value. No more profitable exercise could be engaged in by any minister or teacher than the careful study of the positions of this article, in connection with an equally valuable paper by Prof. McCurdy entitled "Proportion and Method in Old Testament Study," recently published in this Journal (OLD TESTAMENT STUDY, vol. viii), which considers the subject from a somewhat different point of view.

The Creative Laws and the Scripture Revelation.†—It is proposed to examine the general teaching of Scripture concerning the world in the light of six laws of science. 1. The law of *progress*, from lower to higher. Science declares that this law holds good in creation and history. Has it become inoperative with

* By Rev. Professor B. B. Warfield, D.D., in *The Presbyterian Quarterly*, July, 1889, pp. 389-406.

† By the Rev. S. H. Kellogg, D.D., in *The Bibliotheca Sacra*, July, 1889, pp. 393-424.

man who may be styled the end of creation? Plainly not. The only end of creation is the perfect, hence the law must hold good till some form of embodied life shall image God. Now the New Testament reveals a being who is himself a perfect representation of God and the first of a new order of manhood begotten into the image of God. Hence here Scripture and science are at one. 2. The law of *progress by ages*. Science speaks of geological periods, clearly distinguished, marked by the dominance of a new type of life. So does Scripture recognize this plan and with its *visions* of the present and the future is using strictly scientific language. 3. The law of *anticipative or prophetic forms*. Has this recognized principle whereby forms of one age are prefigured in the age preceding ceased? There is no reason for thinking so. Scripture substantiates the suggestion of science by revealing in the present the coming race in the person of Jesus of Nazareth who manifested the "powers of the world to come." 4. The law of *creative interpositions*. Conceding much to natural causes working by an evolutionary process it yet remains as a scientific fact that much of the progress of life can be explained only by the law of creative interposition, as eminent scientists acknowledge. Here science and scripture agree as to the past. What science suggests as to the future, scripture clearly asserts in its doctrine of a "new heaven and a new earth" brought into being by a display of divine creative power. 5. The law of *exterminations*. This is witnessed to by many facts in the life history of the earth. One geological age succeeds another and the chief living species of the former age disappear. Scripture tells of the deluge and prophesies that the present age will give way to the "age to come" through a catastrophe involving the extirpation of the life which is disqualified for the new epoch. 6. The law of *preparation*. Each age of the earth's formation prepared for the next, so science tells us. The Scripture declares that the present is such an age. Not only in a physical sense may this be true, but especially morally and spiritually. Regeneration and sanctification are preparatory processes. What then is our conclusion if not that Scripture is in accord with science, simply taking up the record where geology leaves it and carrying on its laws into the present and future. Note the apologetic value of our results (a) in the comparison in this respect of Christianity with heathen religions in which we find few traces of these laws; (b) in the argument for the intrinsic probability of the truth of Christian doctrine; (c) in their bearing on the theodicy. The preparatory character of the present explains many dark things in it and bids us look forward and upward for the consummation.

An ingenious, well-argued and fascinating argument. The reasoning is not always conclusive, but the presentation is suggestive and stimulating.

The Man of Sin.* Paul imparts to the Thessalonian church for their comfort certain definite disclosures concerning the Lord's coming. Then to check their restlessness he suddenly reveals the figure of the Man of Sin. This man of lawlessness is identified here with the corrupt and impious Judaism of the apostolic age. 1. Before verifying this, some preliminary considerations are (1) while the relation of New Testament prophecy to this Book of Daniel is close, here Paul is not interpreting a former prophecy of Daniel but communicating a new one and the relation between the old and the new is of the most general kind. (2) Again the passage is only an aside, a supplement and hence imparts no full instruction. (3) Paul's doctrine of the Parousia is the same as that of the Gospels. While *the* fulfillment is at the end, *a* fulfillment is found in the destruction of Jerusalem. (4) The "Man

* By Prof. Wm. Arnold Stevens, in *The Baptist Quarterly Review*, July 1889, pp. 328-360.

of Sin" is no person but a personification of a principle or an agency of the human sphere. II. Proceeding now to the main features of the description we have (1) lawlessness, wilful; (2) opposition to Christ and his kingdom; (3) self-deification; (4) mystery; (5) lying pretensions and false miracles; (6) to be *revealed* before the Parousia; (7) the revelation delayed by a restrainer, generally admitted to be the Roman Imperial government; (8) doomed to destruction at the Parousia. III. The description fits the anti-Christian Judaism of the apostolic age. (1) Lawlessness was its leading trait, as seen in the trial of Jesus, in the insurrections culminating in Bar-Cochba. (2) Opposition to Christ and his kingdom manifested in persecution. (3) Self-deification was the spirit and tendency of the Jewish hierarchy. (4) The mystery of the working of the Jewish authority was well-known. (5) Lying pretensions, etc., were characteristic of them, e. g., Simon Magus. (6 and 7) Probably for a time about the year 66 the Romans withdrew for a time from Judea thus revealing the iniquity of the Jewish system by developing the fanaticism of the nation. (8) This Jewish power was destroyed in the taking of Jerusalem. A "parousia" this was, but does not preclude a profounder one. IV. Compare the allusions to contemporaneous facts. Paul evidently refers to a phenomenon of his own time as the tenses show. V. As to other interpretations (1) the language does not fit the Emperor Nero; (2) the line of Roman emperors is equally objectionable; (3) the Papacy could not have been in the mind of the Apostle if we admit that the restraining power is the Roman government. VI. The present teachings of this subject are (1) lawlessness as one of the distinguishing features of sin is one of the great faults of our age; (2) sin is infinitely selfish and stands over against the Christian self-renunciation; (3) sin will not die out in the process of human development but by supernatural power will at last be brought to an end.

A careful, thoughtful and scholarly discussion of a difficult theme.

Critical and Exegetical Notes.

Text and Context; A Criticism on a Passage of Exposition in Dr. Briggs' "Messianic Prophecy."

On page 68 the passage narrating the creation of mankind is taken up. It is stated: "The poet represents that mankind was endowed with the image and figure of the heavenly intelligences with whom God consulted in making our race." On page 148 it is stated: "In dignity he was made to fall a little short of those divine beings who are associated with God as heavenly intelligences, or, as we now say, the angels." On page 147, note 3, it is stated of the rendering in the Authorized Version of "*angels*" in Psalm 8, "This is not strictly correct, because it would exclude the divine Being Himself. But it is incorrect to think of the divine Being alone as in the Revised Version. Elohim refers to the divine beings, the godlike ones, the heavenly intelligences, who reflect the divine majesty."

These passages together teach that the *heavenly intelligences comprise the angels, and also God and the angels*. The author's exposition of Gen. 1:26 sets forth, therefore, that mankind is created in the image and according to the figure of God and the angels. On page 69, note 1, we learn that this is the view of Philo, Targum, Jonathan, Raschi, Aben Ezra, Gabler and Delitzsch. On page 70, note 1, it is stated that "Some theologians refer the form to the higher nature of man. But there is nothing in the text or context to suggest such an interpretation." These words convey the reason sufficient to set aside the view of the theologians referred to in the note. It is the same standard of text and context I shall apply to the exposition of Gen. 1:26-30. What says the text? "And God said, let us make mankind in our image and according to our figure." We read that *God said*. Then follows what he said. In the plural first person *let us, our image, our figure*, it is certain from the text that God is included as one of the individuals comprised in the *us* and *our*. That is all the text imparts to identify the persons designated by its plural forms. We now turn to the context to see if that has any information to give. It is found a little below:

"And God created mankind in his image,
In the image of God he created him,
Male and female he created them."

The context distinctly and repeatedly refers the creating (the *let us make* of verse 26) to God, and the image to God. The context tells us that God is the only actor in creation, and that he is the only original for the image. No angels are mentioned. No one however erudite in biblical hermeneutics can find mention of the angels in either text or context. Following Dr. Briggs' own reasoning of note 1, page 70, to read in Gen. 1:26-30, that angels are associated with God in council, in creating, in furnishing an original or model for the image and figure for mankind, is an interpretation that finds no suggestion for its foundation in either text or context. Why does the learned author not elucidate and prove his exposition by reference to text and context? Instead he only alludes for support to the names given in note 1, page 69. If it is erroneous to read in the text an allusion to the Trinity, it is equally erroneous to read in the text an allusion to the angels. The *Trinity* is not mentioned in the plurals of verse 26, neither are the angels

mentioned in them. If it is unwarranted telescoping of later unfoldings of revelation into the earlier statements of Scripture, it is equally wrong to pack the later developments in angelology into this very early text. If the former is unscholarly, the latter is unscholarly none the less. It is more unscholarly. For later Scripture nowhere teaches that the angels were associated with God as agents and originals in the great work of creating and endowing the human race; while it does teach that the God of Gen. 1:26 is composed of three persons. The view held by the learned author seems to be based upon the later Jewish angelology. But the later angelology of the Jews is fantastic and unwarranted by Scripture. The context limits us to only *one being* as the author of man's creation, and as the original of the image in which he was created. But the text gives a plural. It tells of more than one person. But the context forbids us to step outside of the divine Being to find these additional persons designated by the text. The plurals of the text *let us make, our image, our figure*, are limited by the context to the divine Being. That is the force of verse 27. The teaching of text and context is that somehow in the divine Being there is a plurality of persons, but it is not explained how many, neither is the nature of this plurality further explicated. The *angels* of Prof. Briggs are extraneous alike to text and context. Comparing the view of Prof. Briggs with that of the older interpreters, the balance of favor inclines toward the older interpreters. For this very simple reason the Trinity is developed in later revelation, but that the angels are agents in man's creation is not. On the other hand it is contrary to the whole trend of all the teaching of the whole Scripture, both of early and of late. There is subject matter in this very passage that will serve as an illustration to the subject in hand, and also cast further light upon it. It is stated :

" In the image of God he created him,
Male and female he created them."

In the first part of the text man is regarded as one, "him." In the second part it is told that this one comprises two, namely, two corresponding opposites, male and female. But we do not go outside of the limits of mankind to find who constitute the plural "them." Neither should we go outside the divine Being to the angels to find the plurals of verse 26. It appears that the constitution of mankind as male and female has something to do with the image of God in which mankind is created. In verse 26 man's dominion over creation is described. It is further detailed in verse 28 ff. It is conceded on every hand that this lordship over creation on the part of man is in virtue of the image of God in which he was created. In the heart of this passage occurs verse 27. It is opened by the twice repeated declaration that God created man in his image. And it closes with the declaration that God created man male and female. There is no reason that we should accept man's lordship over creation as the image of God in him, and reject the creating of man as male and female, as a constituent part of that same image. The relation of the last clause of verse 27 to its context, forbids us to interpret it otherwise. We have in the *one mankind* two persons, two corresponding opposites, which together constitute a complete humanity, *one mankind*. If we apply this *image* of God back again to God himself (Acts 17:28), and to his plural speech in verse 26, one might be led to conclude that also in the Divine Being there is somehow a plurality of persons, a number of corresponding opposites, which harmoniously blend to form *one God*. That at any rate is study of text and context, but the angels of this exposition are not.

J. DYC, Sodus, N. Y.

Book Notices.

A Commentary on Esther.

An Explanatory Commentary on Esther, with four Appendices, consisting of the Second Targum translated from the Aramaic with notes, Mithra, the winged bulls of Persepolis, and Zoroaster. By Professor Paulus Cassel, D.D. Translated by Rev. Aaron Bernstein. Edinburgh: T. and T. Clark. 1888. Pp. 400. Price, \$3.00.

The learning of Dr. Cassel is undoubted. He has not the faculty, however, of organizing his knowledge so as to present an orderly and attractive commentary. The present work on Esther is a mass of curious learning combined with trivial and commonplace observations in morals and religion. So-called "illustrative material" is gathered from all parts of the world and all periods of history, which more frequently makes "darkness visible." The Book of Esther is, doubtless, a difficult book to comment upon, but certainly a more scientific and useful work than this ought to have been produced by so eminent a scholar as Dr. Cassel. Sober and sensible opinions stand side by side with the wildest fancies of Jewish rabbis. The commentary, itself, is in sore need of a judicious and scientific editor. If some well-trained and scholarly student could condense and rearrange it, the book would be much more useful. At present it is a store-house of materials for the future commentator but of little value to the average student of the Book of Esther.

Weiss' Introduction to the New Testament.

A Manual of Introduction to the New Testament. By Dr. Bernhard Weiss. Translated from the German by A. J. K. Davidson. 2 volumes. New York: Funk and Wagnalls. 1889. Price, \$4.00.

It is a gratification to all American biblical scholars to welcome a translation of a work containing the mature conclusions upon questions of New Testament criticism of so eminent a scholar as Professor Weiss. It supplies a want which is not fully met by any of the many treatises which discuss the same range of questions. Holtzmann's Introduction is a dry compend of opinions; Hilgenfeld's is too much affected by the destructive criticism of the Tübingen school to receive the approval of most scholars. The Introduction by Bleek, though one of the ablest that has ever appeared, is, in some points, behind the times in its critical conclusions. Mangold's edition of Bleek aims, indeed, to bring the work up to the present stage of investigation by adding supplementary and correcting notes, but this method yields an unsatisfactory result. The reader has before him two books side by side continually antagonizing each other. Moreover, some of the opinions of the editor seem to us as little justified by criticism as do those of the original author on the same points. The recent volume on Introduction by Dr. Marcus Dods contains a terse and interesting presentation of the questions relating to the various New Testament books, but is too elementary for any but beginners in this study and too non-committal upon points of capital importance to satisfy the inquirer who consults it.

The work of Weiss is elaborate and exhaustive. The author has embodied in it the results of a long and brilliant career as New Testament specialist. He has distinguished himself especially by his investigations into the Synoptic problem. The details of his theory upon the origin and relation of the Synoptic gospels were fully presented some years ago in two volumes upon the gospels of Matthew and Mark and their parallel passages. Stated in few words the theory of Weiss is that the writing by the Apostle Matthew to which early writers refer under the name of *Logia* or Oracles and which they declare to have been written in Aramaic, is the oldest primitive document whose presence we can distinctly trace in our Synoptics. It entered most fully into the first gospel and thus gave to it the name of Matthew. Viewing the gospels in their present form, Weiss holds that Mark is the oldest and thinks that it was used by the writers of the first and third. There is thus a double direct relation between the first and second gospels; both are dependent upon a common writing (the *Logia*) and the first is again dependent upon the second. The third gospel is largely dependent upon the second, but between the first and third there is no direct interdependence. This theory is wrought out with great ability and acumen and while grave difficulties may be urged against some of its features, it appears to us, on the whole, to account for the phenomena of the Synoptic gospels more satisfactorily than most of the views which have been current.

We think that those who consult Weiss' Introduction will recognize in him a happy union of the progressive and conservative spirit in biblical investigation. He is a striking illustration of the fact that the most strictly critical processes are not necessarily destructive in their tendency and result. Weiss is hampered by no theory of what the facts of Scripture must be. He does not, as has been so often done in all ages, determine the results to which he must come in advance in order to reach them. He pursues untrammelled the methods of both the Higher and the Lower Criticism. The many American students who have attended his lectures will never forget the vehemence with which he attacks arbitrary interpretations and conclusions which are determined by dogmatic bias. Yet, Weiss, with all these free and, as many would think, radical tendencies, comes to essentially orthodox conclusions and champions evangelical beliefs distinctively upon the basis of free and searching criticism. This fact lends a special interest and importance to his position and work for all who are zealous for evangelical truth.

We commend this work to the attention of all earnest students of the New Testament. It will richly repay a careful study. The man who will master the contents of these volumes will know the things most important to be known about New Testament Criticism and the man who imbibes its spirit will be prepared for a candid and reverent study of the important questions which relate to the origin, genuineness and credibility of the books of the New Testament.

Word Studies in the Writings of John.

Word Studies in the New Testament. Vol. II. The Writings of John; the Gospel, the Epistles, the Apocalypse. By Marvin R. Vincent, D.D. New York: Charles Scribner's Sons, 1889. 8vo, pp. 607. Price, \$4.00.

The title of this work is a very modest one. Its contents are much more than studies of words in the New Testament. They embrace a somewhat thorough presentation of the course of thought in chapters and the exegetical treatment of verses and phrases where difficulties present themselves. The order of treatment is not topical but the material is taken up as it presents itself in the book or chap-

ter which is under consideration. In other words while it does not claim to be a commentary and in some respects does not come into comparison with that species of religious literature, in other and very important respects the work may be said to be as good a commentary as can be obtained upon the New Testament.

A thorough and complete commentary should deal with the words, the sentences and the larger sections of the material as they may be explained and illustrated and gathered up in the light of lexical, grammatical, historical and theological knowledge. Few commentaries do this. The larger proportion omit what is in this volume done so well—the study of the words and phrases from the point of view of lexicon and grammar. It is particularly true of the Old Testament and hardly less so in the case of the New, that many commentaries otherwise useful are rendered unreliable if not largely worthless, because their authors are ignorant of the lexical and grammatical knowledge so fundamentally necessary for sound and safe exegesis, or if not ignorant are extremely negligent in its application. In this respect the work of Dr. Vincent is most commendable. He does not furnish much that is original and probably would be the first to acknowledge it. But he has culled much valuable material from trustworthy sources with sound judgment. It is so arranged and presented that intelligent students of the English Scriptures can use it with great profit.

Those who are able to obtain these volumes will find them most valuable. With this series when complete and a good modern commentary upon the New Testament, the student will find himself amply furnished and will be saved the purchase of a multitude of other and less useful books.

It is a great pity that the author or publishers felt compelled to present the material in so bulky and so costly a shape. There is no reason why the size of these volumes should not have been reduced at least two thirds. The very class of people for whom they seem to be prepared and to whom they are most useful will be restrained from purchasing them by their size and cost. Thick paper and large type make a sumptuous and beautiful volume, but in books for the many are out of place. The fact that, as the volumes increase, more and more space will be devoted to cross-references and the reader will be required to possess the entire set to make a satisfactory use of any one part—this adds weight to our criticism. More than a few pages in the portion here devoted to the Revelation are occupied merely with references to the author's previous volume on the Synoptic Gospels. In three or four handy volumes this series of Word-studies would be within the reach of ten times as many as will be able now to purchase it. The volumes could also be improved in their utility by inserting at the top of each page the chapters and verses which are being treated on that page. As it is now, one who refers to the book for its help on a particular verse must search about for the beginning of the chapter and carefully follow along until the passage is reached.

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IN the present number of THE STUDENT our readers will find the full prospectus of an organization destined, we believe, in the providence of God, to exert a strong influence upon the study of the Bible. For many years circumstances have been shaping themselves in this direction. The history of the "Correspondence School of Hebrew," of the "Summer Schools of Hebrew," and of the journals which have been so closely connected with these schools, is in some respects a remarkable example of what might really be called "blind" working. The single purpose from the beginning has been to assist toward a more intelligent and a more accurate knowledge of the Bible. The purpose has always been a clear and definite one, although the pathway, at times, has been very dark.

The first period (1881-1884) was a continual struggle; the interest in the work proposed was very slight; the plan was novel and regarded with suspicion; friends were few and scattered; the money needed for the work could not be obtained. But for the constant encouragement of President George W. Northrup, of the Chicago Baptist Union Theological Seminary, the financial aid rendered by Benjamin Douglass, Esq., of Chicago, and the wise assistance in many forms furnished by the Rev. George S. Goodspeed, now of New Haven, the undertaking would have failed miserably. Other names, which stand in close relation with the work of this first period are those of Charles Rufus Brown, Sylvester Burnham, H. R. Clissold, C. Eugene Crandall, Frederic J. Gurney, Robert F. Harper, D. A. McClenahan, Ira M. Price, John A. Reichelt, and Samuel H. Lee. By the help of these and others the work was maintained and developed.

The second period (1885-1889), that just closing, has been one of steady growth. Thousands of dollars have been contributed toward the work by its generous friends. Hundreds of men have been guided in their Biblical studies, and thousands have been helped toward a broader and truer conception of the Sacred Word. So great, indeed, has been the interest aroused, that without, and really in opposition to, the desire of those most closely identified with it, the work has been gradually taking on a wider scope. The question has been asked, not once but a thousand times, why should these plans and methods be confined to the Hebrew? Why may they not be applied to the Greek New Testament, and even to the Bible in English? And while these questions have been coming from every quarter, from England, Japan, India, China, Australia, as well as from every corner of our own land, the work itself, almost unconsciously, has been adapting itself to the new fields of study proposed.

The third period, has now (October, 1889) begun. The beginning is attended with everything that could encourage. Leading scholars, men whose names are known wherever the Bible is studied, men who occupy the highest positions in intellectual and religious circles, men who are identified with the greatest and best institutions of the country,—such men, because of their conviction that work of the kind proposed is imperatively demanded in this, a time of peculiar significance, in spite of the multitude of obligations already resting upon them, assume the responsibility of the work.

The prospectus exhibits a purpose and plan, the magnitude of which will be appreciated only by those who examine it in detail. (1) A Correspondence School Department in which are offered six series, each of seven courses, covering the most important subjects in every field of Biblical study, adapted to the needs of students of every possible grade, an opportunity of which the whole world may avail itself; (2) a Summer School Department, so organized that local interest in a higher kind of Biblical work shall be aroused, and schools planted wherever there is a desire or demand for them; (3) a Special Course Department, so elastic in its organization as to adapt it to the wants of any organized society, whether Church, Sunday School, Young People's Society, Young Men's Christian Association, Academy or College; (4) an

Examination Department intended to supplement and aid (and in no sense, rival,) any kind of Bible study in which men, from the Sunday School up to the highest University training, engage.

Such, in a word, is the history and scope of this undertaking. What its future will be no one knows except the One to whose care and guidance it has been committed by those who have it in charge. That it may accomplish his Will, that it may serve his great and glorious cause, that it may be a power in the interest of truth, and that, when it has ceased to serve these ends, it may cease to exist, is their prayer.

THE charge is made that a critical study of the Scriptures leads too often to a mere multiplication of doubt, and to the unsettling of the grounds of religious faith. One is told that it is hard enough at the best to hold unswervingly to the true path, to clear the mind of skepticism, and to receive in child-like faith the *credenda* of revelation. To gratify an idle curiosity by digging beneath the foundations is only to undermine them. Suppose we grant that the immediate result of criticism is an increase of doubt, that traditional conceptions to which the heart clings as to cherished heirlooms are ruthlessly shaken or overturned, and that the destruction of familiar and venerable beliefs, even in making room for the larger and better, is always painful and distressing. Nevertheless is it not the universal law that the increase of knowledge works increase of sorrow, at least for the time being, or until it has become possible to readjust ourselves to the new aspect of truth? Intellectual progress begins in questioning, and questioning begets doubt. It is harmful only when it stops at the doubt. Outside the sphere of direct revelation it is unquestionable that every higher truth, or every enlarged conception of its relations, has been reached only by cutting a passage through opposing doubts to the sunlit heights beyond. It is the perpetual conflict with ignorance, error, and superstition; and conflict means suffering, but it means victory too. No man holds truth intelligently who holds it merely because he has been told to hold it in this form or that. A really intelligent grasp of truth, even of traditional truth, if we please, is possible to him only who has carefully examined

and tested it, who has resolutely battled his way past skepticism, and who, when challenged, can give a valid reason for the faith that is in him. Criticism does not undermine the foundations. In the end it serves to reveal their impregnable solidity and strength. The soul of man is so constituted that it craves the larger knowledge even at the cost of present pain.

To this question of the practical influence of criticism there is, however, another side which deserves most serious attention. An exclusively critical study of the Scriptures leads to spiritual barrenness. The life of the soul, even in the preacher, needs other nourishment than grammatico-historical interpretations, archeological discoveries, sacred geography, theological subtleties, or even ponderously argued orthodoxies. These are husks, useful, perhaps indispensable, in their place; but it should not be forgotten that the husk exists not for its own sake but for the sake of the kernel. The real nutriment of the spirit is found only in the inner body of truth, and this must be spiritually apprehended. The life of the Bible does not pulsate in a complex congeries of doctrines, it does not kindle in the eye of speculation, it does not glow in the withered and shrunken cheek of archeology, it does not stir with eloquence the dead tongue of comparative philology. Its mystic power must be experienced rather than handled, felt rather than studied. Moving with invisible fingers over the cords of life it evokes a sweet and solemn music that quiets the troubled spirit, and thrills the soul with a vivid sense of the nearness and power of the world to come. This power resides not wholly in the dogmatic affirmations of the Bible, in its legislation, or in its ethics, but more largely perhaps in its sublime poetry and consoling promises, in its prophetic anticipations and apocalyptic visions. Does not this explain why the unlettered negro in his plantation cabin, as well as humble believers everywhere, turn with a true instinct to these portions of Scripture, as travellers to the desert spring beneath the shade of Elim's palms? They find here a life that responds to their own innermost life, a divine inspiration that kindles enthusiasm, that consecrates to service, and that lifts the soul above the grind and grief of earth. Such transporting fore-

tastes of heavenly joys are not attained by microscopic study of daghesh fortes or Greek particles. And yet it is sadly true that this devotional study of the Bible, this vital contact with its spiritual essence, is that which the preacher is most prone to neglect. Too often in feeding others he starves himself. The homiletical tendency tyrannizes over his spiritual needs. He is like an Alpine guide whose anxiety for the weak and inexperienced under his charge hides from his own eyes the magnificent vistas on every side. The preacher spends his strength in breaking paths for others, and in watching against errors that, like treacherous crevasses, may engulf the unwary. He must keep himself informed as to hostile assaults upon the integrity and authority of the word, and must be acquainted with the methods and results of rationalistic criticism. He should, moreover, be a trained exegete. Just at this point the temptation arises to remain satisfied with interpretations, historical situations, arguments, analyses, and theories, with words and forms that are dead and useless except as they become tributary to a clearer apprehension of the living spiritual truth. The penalty and pain of knowledge are felt when, even in the midst of devotional reading of the Scriptures, critical conjectures and destructive theories obtrude themselves with dark and chilling force upon the mind. From all this it follows that the more absorbing the critical studies the more necessary it becomes to sit down every day in a humble and childlike spirit before the hallowing and inspiring Word. To neglect this is to let the divine flame upon the altar of the heart die away in ashes.

It was both a pleasure and a privilege to meet face to face the company of Semitic scholars, from every part of the world, who assembled at Stockholm, Sept. 2d, in attendance upon the Eighth International Congress of Orientalists. It would be difficult to name a university, of any note, which was not represented. A partial list of the names most familiar to Bible students will indicate in some measure the character of the gathering: Dillmann (of Berlin), Schrader (of Berlin), August Müller (of Königsberg), Stade (of Giessen), Hommel (of Munich), Jensen (of Strassbourg), Kautzsch (of Halle), Nestle (of Würtemberg), Brugsch-Pasha (of Berlin), Merx (of Heidel-

berg), Meyer (of Halle), Euting (of Strassbourg), Oppert (of Paris), Halévy (of Paris), Ginsburg (of England), Chas. H. H. Wright (of Dublin), Max Müller (of Oxford), Sayce (of Oxford), Strassmaier (of London), Bensly (of Cambridge).

The object of the meeting was, to be sure, chiefly a scientific one; but the social element was not forgotten. The receptions, dinners and excursions, which made up so large a part of the programme of the Congress, furnished opportunities not only for the private discussion of scientific subjects, but also for the formation of many pleasant acquaintanceships. But the great result of such a gathering is the encouragement and stimulus given both to those who attend it and to the large number who are unable to be present. Contact with such men, even the reading of the proceedings of such work, leads to higher and better work than would otherwise be accomplished. This is the age of Congresses. They are productive of great good. Let their number increase.

THE world owes a debt of gratitude to the man who has contributed even slightly to the common store of knowledge upon any subject. He, too, who has shown conclusively that the world has all along been giving its assent to something, supposed to be true, which is not true, is to be regarded as a public benefactor. Some men by their disposition, their bent of mind, are called upon to do one kind of work, perhaps, constructive, others to do what, for the time, seems to be destructive.

Two dangers must be guarded against; the *first*, that the one engaged in constructive work, build into his structure nothing that will weaken it. The material used should be thoroughly tested. If it contain a flaw, it should be thrown aside. The fact is, we are too prone to accept as true and proven, that for the substantiation of which there does not exist the first syllable of evidence. A theory, even a fact claimed to exist, if vouched for by some one, will, within an incredibly short time be accepted by thousands, who never stop to consider whether there is any foundation for the said theory or fact other than the mere word of a pretended investigator. The investigator having persuaded himself that his discovery is a true one, builds upon

it still other speculations which, in time, become as firmly established in his mind and in the minds of his adherents as was the first. And so it goes on from bad to worse.

The *second* danger lies in another direction: If the man who has shown, at least to his own satisfaction, that a certain supposed fact does not exist, that a certain commonly accepted system is entirely false,—does this, and does nothing more, surely he has made a mistake. There are times when it is necessary to startle men, in order that they may be aroused from a state of lethargy. But in ordinary cases, it is better to proceed slowly, to take away only as fast as that which has been removed is again built up. Especially should this plan be followed if there is some reason to suppose that perhaps, after all, that which is destroyed is more vital, and more valuable than the substitute which is offered for it. To put our thought in other words, let us be slow to accept “the new” whether it is (1) of a very pleasing nature, fitting in admirably with our tastes and desires (a thing which in itself should make us suspicious of it), or (2) of a hostile character, foreign and injurious to what we hold dear, and requiring the rejection of this if we should accept it. A true and honest conservatism is the need of the hour.

THE INSPIRATION OF THE OLD TESTAMENT
INDUCTIVELY CONSIDERED.*

By Rev. HENRY A. ROGERS,

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Principal Cave is a conservative. He is not a novice. Volumes and articles from his pen, on subjects kindred to this one, for more than a decade past, have been indicating the lines of his research. His "*Scriptural Doctrine of Sacrifice*," appearing in 1877, in thought and statement clear, vigorous and for the most part convincing, while fascinating as Fairbairn's Typology, has made welcome his subsequent productions. Such articles as "The Critical Estimate of Mosaism," of the same year, in *The Princeton Review*, "On the Latest Phase of the Pentateuch Question," and "Professor Robertson Smith and the Pentateuch," in *The British and Foreign Evangelical Review* of 1880, "The Old Testament in the Jewish Church," in the same Review the next year, his introduction to *The Pulpit Commentary on Leviticus*, and the tract, "When was the Pentateuch Written?" show that the present work is not so much the product of a few months' study as the growth of years. Indeed, from the very scope of the argument in the book, and the consequent far-reaching and time-consuming induction of supporting facts of tradition, science, ethnology and biblical doctrine and criticism, it is plain that the author did not go to school simply in Jonah's booth. He has taken time to do a noble and lasting work. And he has done his work at an opportune time.

The aim of the author is the maintenance of "The Supremacy of the Bible as Revelation, all Revelation implying Inspiration,"—a statement of theme not without slight clumsiness. This work is the seventh lecture of the Congregational Union of England and Wales, an earlier lecture of the series being on *The Supremacy of Scripture as Literature* by that great lover of the literature of the Bible, Henry Rogers,

* By Alfred Cave, B.A., Principal of Hackney College. London: *Congregational Union of England and Wales*, Memorial Hall, Farringdon Street, 1888.

the author of that delightful book, *The Superhuman Origin of the Bible inferred from Itself*. This theme of the earlier lecture doubtless determined somewhat the form of the theme of the later one. Mr. Cave is not a clumsy or an ungraceful writer. Neither is the style obscure, but easily intelligible and forceful and logical.

He thinks that he sees, as a result of the Socinian and Deistic and Rationalistic controversies of the sixteenth, seventeenth and eighteenth centuries, and more especially of the attacks by the peculiar weapons of philosophy, "higher criticism" and physical science, during the present century, a less rugged loyalty to the supremacy of Scripture as revelation, than at the opening of the Reformation and at the period of the first Helvetic Confession. This result, together with the current "fluidity of opinion" and vagueness of "all deliberate statements concerning inspiration," it is his purpose in this treatise to withstand. But to the Old Testament, as the present battle-field and key to the whole controversy, and for other reasons, he limits his investigations.

As to the method of the author no one needs to be told, after learning that he is conservative. As such he humbly chooses, as best becomes the conservative to do, the now prevalent method. He must. Agnosticism is the master of ceremonies and of arguments. Why should anybody know anything, least of all about that which is long established and well settled? The man that has an opinion cannot sit on the jury. He is "traditional." What will become of him then in such a plight? Somebody is sure to be "surprised." Better take the inductive inquiry and be safe. Perhaps Wellhausen need not adopt the inductive method, but may cherish opinions and express them. Possibly Piepenbring in his *Theology of the Old Testament* may have views and support them by arguments. These men are not "traditionalists." They are safe enough. They will not "surprise" anybody. But such authors as Basil Manly, in his *Biblical Doctrine of Inspiration*, and Alfred Cave must go into the jury box. So the method is submissively ostensibly inductive.

But it is not uniformly and consistently so. That was a frightful line of battle—those brave asses that the ancient king drew up, all arrayed in lions' pelts. Not a little amusing was it when in the jostling of the battle their ears began

to show out. Conversely, scarcely less amusing is it, when our author, long time and well known champion in many public places for the early origin of the Pentateuch, unwisely draws on the meek hide of the harmless beast, but in the heat of debate lets flash from out its mock demureness the fierce, far-seeing eye and the kingly roar of the lion. But even this feature of the work is farther from a fault than from a foible. Godet's otherwise excellent commentaries lose nothing, but gain much of zest and interest, by his interjected paragraphs of black-faced type, like passing storm-clouds, full of fire, flashing down upon the advanced criticism his lightning wit and argument and ridicule. Peter did not get on well as a *pro tem.* ruffian. Alfred Cave in his inductive role has not escaped the bewraying of his speech.

In pursuing his method the author begins with the examination of certain data which he classifies under the head of "Genesis and Ethnic Tradition." More accurately, the first twelve chapters of Genesis are compared with the ethnic traditions of the flood, of creation, including man and woman, of the Garden of Eden, of the serpent, the Fall, and of the number of patriarchs before the flood.

In the Genesis he finds a story of a flood. Among the traditions of almost all peoples of the earth and of all the races of mankind, save the black race, he finds similar traditions. Among "the Babylonians and the races of India; the Egyptians, the Phœnicians and the Syrians; the Greeks, the Etruscans and the Romans; the Celts, the Scandinavians and the Lithuanians; the native tribes of North America, and the inhabitants of America south of the Isthmus of Panama; the Chinese, the Japanese, and the inhabitants of Borneo; and even among the savages of Polynesia." From these facts it is inferred, and not without reason, that the origin of the flood-story of Genesis and of the flood-stories of the nations antedates the dispersion of the race from its central home after the flood. The traditions, not being derived from Genesis, corroborate Genesis.

In like manner, though not with so great fullness of treatment and quotation, other corroborative traditions are traced among the nations. Other peoples, as well as the Hebrews, teach that "the world was created in six days, that man was formed of the dust of the ground, that woman was moulded

from man, that humanity has sprung from a single pair, that the primitive beliefs of men were monotheistic." Not the Hebrew only has his primitive paradise, but the Egyptian also, and the Brahman, and the Scandinavian. Hesiod sang of the Golden Age when there was no labor and no death and no old age. The Aztec priest chants of the land of plenty and of peace where God dwelt. The author finds also that art has aided memory in embalming primitive universal traditions, as the ancient Babylonian cylinder in the British Museum, upon which is represented a man and a woman seated under large overhanging fruits, and a serpent standing by the woman's side; as "the central tablet of a large sculpture in the temple of Osiris at Phylæ," upon which is wrought every particular and feature of the temptation, and differing from the former representation in the fruit being already in the hands of the man and woman; as a bas-relief of pre-christian times in a wall at Rome showing a man and woman standing under a tree of fruit with a serpent entwined about its trunk. India and Mexico have similar representations, and still other peoples, corroborative traditions of the fall, and of many other facts recorded in the first twelve chapters of Genesis. "In short," concludes the writer, "in view of the multitudinous fragments dispersed in many lands, the conclusion is inevitable that some of the religious traditions extant are lovingly cherished remains of a primitive system of belief, heirlooms, more or less decayed, from the days when the race occupied a common home and held a common faith."

From this first inference that the traditions both of Genesis and of the nations are primeval, the argument proceeds to the position that the traditions preserved in Genesis are original, not derived from, because more full, better ordered, less extravagant than, the ethnic traditions; not the source of them as held by Gale in his *Court of the Gentiles*, because what is common to them and Genesis ends at the dispersion; not parallel with them in mythical origin, because it is incredible that from so many different and dissimilar nations, so many myths, so identical in form and detail as those of the tree of life, and the number of the patriarchs, and the salvation of one family from the deluge, and the three founders of the race after Noah, should arise, but rather that to each

early religion these traditions were original, being derived from the one primeval source. And if the accounts in the early chapters of Genesis are original they must be also of the highest antiquity. In comparison with the ethnic traditions they are seen to be pure. Being primitive, original, ancient and pure, they are historical. This then is the result of the comparison of these chapters of Genesis with the ethnic traditions, that they are "history, not legend,—narrative, not allegory,—prose not poetry."

A second series of facts are considered under the head of "Genesis and Science." Here is an ancient record called Genesis and purporting to be historical, which in its wide scope of statement incidentally trenches on the field of science. Does science confirm these statements or deny them? Genesis says that Eve "was the mother of all living." What says science of the unity of the race? Baron Cuvier early in this century affirmed that the family of mankind are of "one common origin." Mr. Darwin prophesied before his death "that before long the dispute between the monogenists and polygenists will die a silent and unobtrusive death." And Dr. E. B. Tylor in his article on Anthropology in the *Encyclopedia Britannica* says that "on the whole, it may be asserted that the doctrine of the unity of mankind now stands on a firmer basis than in any previous age." How much our late war, the war of the rebellion, and its issues have contributed toward this scientific inference, we may not be able exactly to compute, but that the results of that great contest are more than political and social cannot be doubted. Certainly what we may justly call the great American experiment, already continued over four hundred years, of combining into one all the races of the earth, is yielding scientific results. The fruits of intermarriage are not sterility or imbecility. Rather, as the races approach unity by amalgamation both physical and mental endowments are advanced. The primeval record of Genesis is, therefore, in this case, confirmed by the modern inferences of Science.

Again the Babel story implies the original unity of language. Almost from the beginning of the science of philology only three classes of languages were named. It will not be deemed venturesome, at this date, to say that each step in

the advance of comparative philology is toward a primitive language of original roots, from which all others have been derived. The history of Genesis is accordingly the inference of philology.

Turning to ethnography, the historical character of Genesis receives still greater confirmation. The tenth chapter boldly sets forth the origin, locality, and growth of the primitive nations, in great detail. It renders itself specially liable to contradiction, if not true. And it bears within itself the marks of high antiquity, by the conspicuous omission of great later facts in the history of Noah's descendants. Noah has three sons, each the head of a race. From the flood the current of human life flows abroad in three channels. Is this biblical statement historical and scientific? What says Cuvier? "Caucasian, Mongolian, Ethiopian." What says Prichard? "According to skull formation, the Oval, the Pyramidal, and the Prognathous." What says Latham? "The Atlantidæ, the Japetidæ, and the Mongolidæ." And Max Müller? "The Aryan, Semitic and Turanian." And Hamilton Smith? "The Bearded, Beardless and Woolly Type." Neither at this point should it be forgotten that to each one of the three races of science, belongs its own one of the three classes of languages, nor that ancient Iran, to which noted region of the earth ethnography traces the primitive home of the human family, is the same geographically as the plain of Shinar, the diverging point and distributing center of the Genesis history. Thus the opinions of scientific men have come after centuries, and against inveterate prejudices, to concur with the biblical statement, on the genealogy of races.

To modern theological science also Principal Cave directs his inquiries. At this stage of the investigation, leaving out of mind all claim of inspiration and of revealed religion, he raises the question whether the common facts of the religious life of men are in agreement with the assumptions and positions of Genesis regarded as merely historical. Genesis assumes the unity of Deity. Natural theology answers that there are not gods or creators, but one Creator. Genesis declares that the world was created. Not even Darwin attempted to account for the three or four primordial germs of animal life. Genesis teaches that God is ever near his

works, upholding and directing by his government. Not less dominant in the breast of mankind is the sense of dependence upon a higher power than is the causal judgment. Indeed they are twin instincts of the human soul, accounted for in these forceful words of our author: "Creation implies a new divine resolve as well as a divine working. Conservation means a continuance of the divine working, upon the same resolve." Genesis pictures the introduction of evil into the world and its appalling prevalence. Does not human experience witness to the same, and by its unrest and longing imply a loss of which it is not distinctly conscious, and compel a belief in a moral ideal which it is now unable to realize? Certainly what Genesis narrates as fact on the ingress of evil finds a wonderful parallel in human experience.

No one would expect an inductive inquiry into the concurrent relations of Genesis and science without a full consideration of the narrative of creation and the science theories of cosmogony. Mr. Cave's discussion of this part of his subject is ample and careful. He does not claim too much. Neither does he fail to point out many striking coincidences. The series of parallels in the two records, of the succession of life, and even according to the speculative nebular hypothesis of Laplace, of progressive cosmic order, are so arranged as greatly to enhance the weight of the argument from science for the historicity of Genesis.

Thus to whatever science appeal is made the response is returned that Genesis is historical and trustworthy so far as that science furnishes a test. What is the original source of this trustworthy history science does not declare. But it does declare, especially in the creation narrative, that such history, antedating the advent of man, cannot be of exclusively human authority.

Having thus determined the historical character of so much of Genesis, the question is immediately raised, Who then wrote the book and when was it written? Even if these results reached are not admitted, this is an interesting question. For if the confirmations of science do not render Genesis historical, this remarkable concurrence must be accounted for. And if Genesis is historical, then the later its date "the greater is the evidence for supernatural revelation."

Pursuing under this inquiry the same method as before, the author first turns aside to give a brief sketch of the history of "Higher Criticism," in order that the reader may follow more intelligently the course of argument. For as he very truthfully says, "Such a book, for instance, as Dr. Kuenen's *Religion of Israel*, or such an article as Dr. Wellhausen's article on 'Israel' in the current edition of the *Encyclopædia Britannica* cannot but appear to the English reader a tissue of baseless assumptions, unless he has previously acquainted himself with the course of recent criticism upon the Pentateuch." How such works appear to those who have given some attention to the subject, he modestly does not say.

He dates the "critical movement" to the work of the Roman Catholic French physician, Jean Astruc, 1753, who conjectured only that Moses had compiled Genesis from two principal documents characterized respectively by the two Hebrew words for God. The German Eichhorn caught up the suggestion and making use of the same methods of historical and literary criticism, then in vogue in Germany, as applied to classical story, brought them to bear upon the entire Pentateuch, with the result of the first phase of the Higher Criticism known as the Earlier Documentary theory, which regarded the whole of Genesis and the earlier part of Exodus as compiled mainly from two original sources, distinguished by the divine name and other critical marks.

This first phase was soon followed by a second, called the New-Edition theory, characterized by embracing the first six books of the Bible, by separating Deuteronomy from the rest as an independent document, and by making the Jehovist, who may or may not have been the author of Deuteronomy, living not earlier than David, edit the original Elohist document, which could not have been written earlier than the time of the Judges, adding to it at pleasure either by his own composition, or from tradition or other records at his command.

It took a hundred years for the wheel of criticism to grind out this grist, and it still kept turning. And to mix the figure a little, next turned up the Later Documentary theory. Hupfeld in 1853 found one author preferring the name Elohim for God, a second and third preferring Jehovah, a fourth, who wrote Deuteronomy, and a fifth, who combined all these inde-

pendent documents into one, "using, however, a large editorial liberty of alteration." But the leading critics, as Ewald, Knobel, Dillmann, Samuel Davidson and others, said "Hupfeld is Ephraim, 'a cake not turned.' Two independent Jehovists are too many plums in our pudding." So this theory matured into the view of one Elohist document written by a priest about the time of David, one Jehovist document, containing extracts from another Jehovist, and written by a prophetic Ephraimite, two hundred years later, and the Deuteronomy written a little earlier than the reign of Josiah, all edited by an author, who, if he was not himself the author of Deuteronomy, must have been later than the seventh century before Christ.

But still a fourth, More Elaborate Compilation theory appears. Here is something new indeed. The Elohist is no longer the earliest writer of all, but the latest, contemporary with Ezekiel. Deuteronomy is written about the time of Josiah. The Jehovist is earlier, but after the division of the kingdom of Solomon, having gathered into written form, for the first time, the oral and variable ancient traditions, and having included the most ancient document of the twentieth, twenty-first, -second and -third and thirty-fourth chapters of Genesis. These all were compiled after the Babylonian exile about 450 years B.C. This theory our author quotes Dr. Kuenen as calling "the received view of European critical scholarship."

But now last of all a fifth phase is looming up. The preceding order of the documents is maintained, but Deuteronomy is now discovered to be, not, as has been all along by all supposed, an original homogeneous work, but, like all the others, compiled from many sources, and at least two hundred years later, in the fifth, or may be the fourth, century B.C. The Priest's Code, the Elohist document, is also post-exilic and still later than Deuteronomy. Even the Jehovistic prophetic piece, though earlier than Deuteronomy, cannot be earlier than the Exile. Such are the trend and the residuum of the history of the Higher Criticism. One feature is specially noticeable. Whoever the author, and whatever the date of the Pentateuch, all the books that compose it are assigned to one period. It is homogeneous. This is the testimony of Criticism.

But returning now to the one book of Genesis, what does a careful examination of its contents determine, as to its date of composition, its simple or composite construction, and its authorship?

First of all here are expressions which seem to some to imply the possession of knowledge impossible in the days of Moses, apparent anachronisms, as in the twelfth chapter, sixth verse: "And the Canaanite was then in the land;" the thirteenth chapter, seventh verse: "And the Canaanite and the Perizzite dwelled then in the land;" thirty-sixth, thirty-first: "Before there reigned any king over the children of Israel," and such like. But do these necessarily imply that the opposite was true at the time of the writing? By no means. Not one of them but is susceptible of another explanation. And a hundred possibles can scarcely make one probable. Besides, such an implication entirely ignores the far greater probability of the inspired interpretation and revision of these ancient books of the Pentateuch by Ezra, who is called "a ready scribe in the Law of Moses," and is described as having "prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments" and "the law of his God to such as knew it not."

But even if there were no such natural and sufficient explanations of the few apparent anachronisms, the counter evidence of abundant and manifest scientific and contemporaneous knowledge would leave them little weight in favor of a later authorship of Genesis. Nothing conclusive is found in Genesis determining its late date.

What, next, is the evidence offered by Genesis itself upon its simple or composite authorship? We have already noticed particular sections of the book marked by their respective use of the name of God. It is also claimed that the Elohist sections bear a style so different from the Jehovistic sections as to warrant a belief that they could not have been the product of the same mind. Third, that this difference of style extends to the use of words. And fourth, that there are parallel accounts of the same facts that are contradictory.

While from these data Principal Cave finds no actual contradictions, he does conclude that "the work of at least two hands has become evident, an Elohist and a Jehovist. For, besides the methodical employment of the names of Elohim

and Jehovah for the deity, other data declare for at least a duality of authorship, viz: the great differences of style characteristic of the sections where the name Elohim alone occurs as contrasted with those sections in which the name Jehovah is prominent, a difference of style so radical as to argue diversity of historical and theological stand-point as well as variation in vocabulary and diction."

But how firm are the grounds of this judgment? Let us call to mind the historical fact that Astruc, in the beginning, broached the conjecture of two authors of Genesis, upon the ground of the discriminating use of the divine names. That was his only basis. Principal Cave himself tells us that Eichhorn saw at once that the use of the names alone was not a sufficiently broad critical basis for a theory of dual authorship, and so "combined Astruc's suggestion with the critical methods already used in classical history." Prof. Bissell, in his well-known work, *The Pentateuch, its Origin and Structure*, says that "It is an acknowledged impossibility, in fact, to found a rational theory of separable documents on the use of the divine names as they now appear in Genesis." Our author himself accords with this opinion, and speaks of "the comparatively coarse test of the divine names." Is it really a fact, then, that two divine names in one book do not prove two authors of that book? Is it true that nobody relies upon this argument as decisive, or ever has relied upon it? It is true that the critics all hasten to their sweet solace of "the more subtle critical methods" which, they are careful, every one, to tell us, as Principal Cave also does, are not fully appreciated but by those who are very learned in the Hebrew language and literature. But the eminent Dutch critic, Dr. Kuenen, is bold to say, in speaking of the date of Genesis, what must be as true also of the authorship, for the two cannot be separated, that "the facts we have to go upon are comparatively few and are often ambiguous; and sometimes, too, it is doubtful whether the evidence refers to the original narratives themselves or to the more or less modified form in which they have come down to us. We must therefore," he continues, "be content, when the circumstances require it, with a more or less vague result." Take now even Principal Cave's argument for two authors from the use of words: "It is difficult, it is true," he says, "to convey the force of this linguistic evi-

dence to those who know no Hebrew; nevertheless, a few instances in point may give a little faint insight into the conclusive nature of the evidence. In comparing, for example, the Elohist and Jehovistic narratives of the creation, the following peculiarities are found." How faint insight into how conclusive evidence just let us notice. "The Elohist speaks of 'the living thing of the earth,' and the Jehovist of 'the living thing of the field.' The Elohist speaks of 'grass' and 'herb' and 'tree,' and the Jehovist speaks of 'plant.' The Elohist speaks of 'the herb of the earth,' and the Jehovist of 'the herb of the field.' The Elohist affects the term 'earth,'" and the Jehovist prefers the term 'soil.'" This is a specimen. Truly the "conclusive evidence" that there must have been two writers of these parallel accounts to use these two sets of words and that one man could not possibly have chosen to express himself in a variety of form, or writing at different stages of mental and literary progress, or for different purposes, or in different moods, would not naturally have used different terms, is, indeed, both "little" and "faint." And yet this is the sort of evidence that has been relied on to establish the momentous proposition of a dual authorship of Genesis! Not that any one fact, or any one line of evidence is conclusive or is claimed to be conclusive, but that the immeasurable multiplicity of these unwelded and unconnected links must somehow make a chain. One hundred and forty-four barely possibles make one square probable, and nine square probables make one square certitude, and twenty-seven and one-half square certitudes, one rock-bed acre upon which dual authorship can stand and never be driven therefrom. And yet we already hear Principal Cave say that "the evidence mainly relied upon to-day by the advocates of the evolution theory, 'the received view of European scholarship,' as Kuenen says, is of a historical and not a literary kind," that "comparatively little is heard of divergencies in phraseology, seeming anachronisms, dual or triple or multiple repetitions of narrative, apparent contradictions and all the paraphernalia of literary criticism," that "the conflict concerning authorship has been transferred from the arena of literary to that of historical criticism," that "the minutix of literary criticism" are "the most uncertain of weapons," and that

“Wellhausen was quite right when he said, that, in all this by-play of literary criticism, ‘the firemen never came near the spot where the conflagration was raging,’” and that “it is only within the region of religious antiquities and dominant religious ideas that the controversy can be brought to a definite issue.” Where, then, upon the critics’ own estimate of the weight of the evidence is the substantial ground of even the two-document theory of the composition of Genesis?

It is but right, however, to say of our author that when he comes to the question of a theory of the authorship of Genesis, upon its own data, he finds Moses to be the Jehovist, who, while utilizing the pre-existing material brought together by the Elohist, himself gives substantial form to the book, which book bears “traces of a post-Mosaic revision of a very respectful and conservative nature.” It is true, also, that he holds the theory of two authors so loosely as to suggest what is probably the most comprehensive solution of all the facts, viz: that Moses is both Jehovist and Elohist. Moses did use one name of Deity until a certain period, when he did use another, and have a sufficient reason for the change. It would be natural for the young man, at “the backside of the desert,” in view of Horeb, in years of repose, and with time for reflection, and under the gathering sense of the holy Presence, to adopt one style of literary composition, and use one terminology, and have one religious stand-point, and after his crucial experiences at the burning-bush and in Egypt, that the old warrior statesman at the head of the wilderness marches, and specially in the disappointed, hastening, shortened days under the shadow of Nebo, should express himself in quite a different manner. Should we not expect from the one period a treatise and from the other a journal? Prof. Harper in *Hebraica* characterizes the style of the priestly writer, the Elohist, as “(1) systematic (perhaps artificial) in arrangement of material, (2) chronological, statistical, perhaps mechanical, (3) minute, precise, scientific, (4) rigid, stereotyped, condensed.” Are not these the marks of earlier not to say youthful composition? He also says that the style of the Jehovist is “(1) free and flowing, (2) characterized by an abundance of stories and traditions, (3) picturesque, poetical, (4) prophetic in the proper sense of the word, viz: as furnishing religious instruction.” These certainly are the marks of a maturer age and experience, without appeal to Cicero’s authority.

But so simple an explanation of variable style in Genesis as this will of course only "surprise" those critics whose literary acumen is so cultivated as to be able to assign the first part of the sixteenth verse of the seventh chapter of Genesis, "And they that went in, went in male and female of all flesh, as God had commanded him," to the priestly writer, P; the last part, "And the Lord shut him in," to the prophetic writer, J; the first line of the next verse, "And the flood was forty days upon the earth," to the later editor or reviser, R; the next sentence, "And the waters increased, and bare up the ark, and it was lift up above the earth," to J again, and the following to P and so on. Such discriminating literary insight comes naturally to some. The weight and worth of it become apparent when we learn that two leading critics thus endowed assign all of R's part, "And the flood was forty days upon the earth," to P except the two words "forty days," thus robbing R to pay P, while Dillmann takes it all away from R and gives it to J. We are sorry that our more deliberate and critical judgment will not sustain Dillmann. But the witnesses are two to one. And there is something so remarkably changeable about the Hebrew numeral "forty," and the Hebrew word "days," that these two experts in Higher Criticism must have seen some literary feature or theological bias about these nimble words warranting their assignment to R, of a somewhat later period than P or J.

Having now concluded that Genesis is a reliable history, having received its substantial form from Moses, the author by a similar inductive process of reasoning finds that the rest of the Pentateuch also is by the hand of Moses, written as a historical journal, and that the entire Pentateuch being credible as history is also credible as a history of revelation. It is, therefore, because "human knowledge of revelation implies inspiration," of divine origin. The law contained therein is inspired of God. The inspiration of the prophetic books is found chiefly in their predictive character, and of the Hagiographa, in their predictions and in the unity of the entire Old Testament. The Old Testament is defined to be not only a record of revelation and of inspired revelation, but of a course of inspired revelation. "Revelation is divine knowledge divinely imparted" and "inspiration is a co-operation of the

Holy Ghost with the spirit of man, guaranteeing the reliability of the record." That the record is absolutely devoid of mistakes the author makes no claim to know, but that "it is substantially true, is veracious, trustworthy and historical," the inquiry throughout abundantly maintains.

THE VALUE OF EGYPTOLOGICAL STUDY.

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So much has been done abroad of late years in Egyptology, that it may be well briefly to sketch the history of this science and to call the attention of theologians and historians to the value of Egyptological study.

While Egypt was still a great power, while its beautiful tongue was still living in the mouths of its people and was still cut into the stone and writ on the papyrus, no attempt was made by the neighboring peoples to learn the Egyptian language. The acquisition of foreign languages was not a practice of the ancients. The Greeks, who were the most intellectual race that came into contact with the Egyptians at a time when the old tongue was still spoken, contented themselves with appropriating what of science and art they found useful to themselves. The Phenicians, who had come into contact with Egypt long before the Greeks, while they appropriated the art and alphabet of Egypt, yet were a purely commercial people, little inclined to philological studies. Thus it happened that it was not until after the old tongue had been dead for centuries that *Horapollon* made the first futile attempt to decipher the old monuments. In the middle ages the study was again taken up; men like Athanasius Kircher applied themselves to it, but they met with no success. Their great mistake was that they looked upon the hieroglyphs as so many riddles that must be guessed. The nonsense they read out of the old monuments greatly discredited the new science and scholars turned to the Coptic, which

offered no paleographical difficulty, and which, moreover, was at the time still a living tongue.

Late in the last century a new stimulus was given to the study by the discovery of the Rosetta stone (August, 1799). This was a decree of Ptolemy Epiphanes inscribed on a block of black basalt in Greek, Demotic and Hieroglyphics. Scholars at once set to work at this inscription, and two men, *Thomas Young*, an English mathematician, and *François Champollion*, a French savant, succeeded at about the same time (1819) in deciphering a number of the royal names in the Hieroglyphic portion and in determining correctly a number of the signs. Champollion was the more successful of the two, and at the time of his early death, in 1832, he had unravelled the complicated paleography, had correctly given the contents of entire inscriptions and papyri, and had even written a grammar that long remained unsurpassed. Under his successors the new science languished and had all but lapsed into a dilettante state, when *Richard Lepsius*, the celebrated German scholar, appeared. He placed the science on a firm foundation again and did much to advance it by his famous publications, e. g., "Das Totenbuch der Aegypter nach dem hierogl. Papyrus in Turin," "Die Chronologie der Aegypter," "Königsbuch der alten Aegypter," and many others. But his chief fame rests on his "Denkmäler aus Aegypten und Aethiopien," published as a result of the Prussian expedition he led through Egypt 1842-45. A further result of this expedition was that it gave to Berlin one of the finest Egyptian collections in the world. Lepsius found many pupils and successors in Germany.* Preëminent among his contemporaries stands *Heinrich Brugsch-Pacha*, who as a young man gained celebrity through his "Grammaire Démotique;" of his later works the best and most famous are his "Hieroglyphisch-Demotisches Woerterbuch" and his "Dictionnaire Geographique," while his other writings and many publications are of great value. *Johannes von Dümichen* has made a number of valuable publications and written a volume on the geography of ancient Egypt. *Ebers*, known chiefly through his novels, has published a great medical papyrus. *Erman*, one of the youngest pupils of Lepsius, has gained celebrity through his "Neu-

* His most serious opponent was G. Seyffarth, whom I mention merely to state that his system was utterly wrong.

Aegyptische Grammatik" and his "Aegypten und Aegyptisches Leben in Alterthum." *Eduard Meyer* gained celebrity through his "Geschichte des Alterthums, Vol. I." and his "Geschichte Aegyptens;" another historian is *Wiedemann*. In France, *Chabas* gained renown through publication and translation of papyri; *A. Mariette-Bey* built up the Museum of Boulaq and has published extensively; *G. Maspero* is undoubtedly the greatest living French Egyptologist; *Revilout* is the greatest living Demotic and Coptic scholar; and the *Vicomte de Rougé* I may mention as one of the pioneer scholars in France. In England, *Goodwin*, the translator of papyri, and *Dr. Samuel Birch*, the editor of the "Select Papyri," were the pioneers of the new science, while *LePage Renouf* and *Flinders Petrie* are the only living Egyptologists of repute. *Eduard Naville* has gained a reputation both as editor of the Book of the Dead and as an explorer. Many others could be mentioned, but the limits of this paper forbid.

Passing now to a discussion of the value of Egyptological study, we find it is of interest to the theologian, the historian and the philologist.

The theologian will find here the oldest religion of the world. Four thousand years before the Christian era the Egyptian religion was firmly established. The student of religious history can trace out here *four thousand* years of religious development, while many features in the later religious development point to the most primitive forms of worship. Of course it is impossible here as elsewhere to trace *how* the higher forms of religion were developed from the lower; *how* polydemonism arose from animism and *how* polytheism arose from polydemonism. But the student has one great advantage that he has nowhere else—the development lies clear before his eyes; he can take any one of the many religions of Egypt and trace it from its earliest beginnings through its various forms of development. He can study here the growth of the earliest monotheism, necessarily crude and primitive though it be, from more primitive polytheism. I refer here to the solar monotheism, the Aten cult of Amenophis IV. (cf. my paper, "Prolegomena to an Historical Account of the Egyptian Religion," in Proc. Am. Or. Soc., May, 1889). But this is not the only advantage the theologian gains from the study of Egyptology. It is well known that the Egyptians

exerted a powerful influence on the peoples living about them. Among others the Hebrews came under this influence, and we can trace it in the Old Testament. I need only recall the story of Abraham's journey into Egypt. On this passage the Egyptian monuments throw an unexpected light. We learn from them that it was quite customary for the nomads living in Syria to enter the delta and obtain permission to pasture their herds there. Thus we find in the tomb of *Chenmhôtep* (lived about 2000 B.C.) a representation of a band of Syrians who came to beg of that dignitary permission to pasture their herds on Egyptian soil. The monuments also throw light on the story of Joseph. Though we meet with the name of Joseph nowhere on the Egyptian monuments; yet we learn that large numbers of foreign slaves attained to great eminence at the courts of some of the Egyptian kings (cf. Hebr. V., p. 112). Further the early part of Exodus strongly shows Egyptian influence. It has also been contended that the decalogue was borrowed from Egypt; and it must be said that all of the ten commandments may be found in the negative confession of the 125th chapter of the Book of the Dead.

When Christianity was still a young faith it was introduced into Egypt, and made very rapid progress there. It was, moreover, largely modified by Egyptian thought. The Egyptian neophyte naturally introduced into his new religion much that was of Egyptian origin. Thus it has been stated that the doctrine of the trinity is an addition made to the Christian faith by these Egyptian Christians. Whether this doctrine and some others be really of Egyptian origin is the province of the philosopher of religion to determine. But it is only needful to refer to the many religious controversies that were carried on in Egypt to show how active religious thought was here in the formative period of the religion.

Again, there are extant in Coptic large numbers of apocrypha and fragments of ecclesiastical history found nowhere else. These writings are of great value to the theologian and should be carefully studied. Especially the gnostic writings are well represented, chief among them being the "Pistis Sophia," published with Latin translation by *Schwartzse*. The Coptic translation of the Scriptures is important to the student of textual criticism, and this fact alone would make the study of Egyptology of incalculable value to the theologian.

Of equally great value is the study to the historian. Already the father of history, Herodotus, touched Egypt; he gave a description of Egyptian manners and customs and incidentally treated of the history. He found many imitators, the chief among whom were Hekataius of Abdera, Diodoros Siculus, Josephus, Strabo and Pliny. These early writers all visited Egypt as tourists and while they accurately describe what they *saw*, yet their historical notes are generally untrustworthy, being gleaned from guides and interpreters, who knew very little themselves and whom the Greek tourists often misunderstood. The first great history of Egypt was written by an Egyptian, Manetho, who claims that he gained his knowledge from a study of the monuments. Unfortunately we possess only fragments of his work. For long years these writers, despite the great discrepancies among their works, were the only sources of Egyptian history. Since the decipherment of the hieroglyphics, the monuments themselves have been studied, and the historical details of all of these writers have been found very inaccurate and untrustworthy. The modern scholar is then entirely dependent on the monuments for a correct history of Egypt, and it is of paramount importance that he can read them himself. He has a vast field here. For three thousand years he has an authentic history, and for another thousand years he has the names of the kings. There are two great gaps in this history, one at the close of the VI. Dynasty (about 2500 B.C.), extending possibly over two or three centuries, and one at the close of the XIII. Dynasty, extending over about three or four centuries, the so-called Hyksos period. But with these two exceptions the historical narrative is continuous; kings and private citizens have combined to give to posterity an accurate and coherent account of the history and civilization of their native land.

It is certainly no truism to say that Egypt is the cradle of the world's civilization. Back to old Egypt we must go to find the first beginnings of the arts and sciences. Egypt was the teacher of Phœnicia, and Phœnicia that of Greece. Phœnicia was an apt pupil and she immediately taught others what she had learnt. Her brightest pupil was Greece, who soon surpassed her teacher and then went straight to the fountain-head for further instruction, and she found it. To

Egypt she was indebted for the first lessons in medicine, mathematics and astronomy; but Greece was no mere imitator as Phœnicia had been. She improved upon her instructor and in so doing she was herself a busy builder on the grand edifice of human knowledge, the first foundation of which had been laid by Egypt.

The philologist will find here a *written* language that existed for almost five thousand years. He can study its development from the oldest form, *written* B.C. 2800 to the Coptic, which was a living tongue until the seventeenth century and is still the liturgic language of the Christian Church of Egypt. We count eight forms of the language:

1. *The Pyramid Texts* discovered by Maspero in Pyramids of Kings of the IV., V. and VI. Dynasties (3000–2500 B.C.). The texts are, however, certainly much older than even the time of the IV. Dynasty (3000 B.C.), the orthography of the texts being antiquated already in the official and private inscriptions of that early date.

2. *Texts of the Old Empire* (3000–2500 B.C.), mostly inscriptions.

3. *Texts of the Middle Empire*. These subdivide into two classes in which the language is quite different: (a) the inscriptions, which have a peculiarly heavy and often unintelligible style; and (b) the language of some few papyri, which differs grammatically and linguistically from that of the inscriptions.

4. *The Language of the Transition Period* (XVII. and XVIII. Dynasties, about 1530–1320 B.C.). The language here appears in a new shape; the older forms have mostly been thrown off, but the new forms have not as yet been fully developed.

5. *The New Egyptian Language* (XIX. and XX. Dynasties, 1320–1000 B.C.). In this period the new forms have assumed definite shape, though a few old forms have been retained.

6. *The Period of Decline* (1000–about 800 B.C.). In this period the language rapidly deteriorates.

7. *Demotic* (from about VII. century on). The language has reached its lowest ebb, the grammar is much the same as in Coptic; the difficulties are entirely paleographic in nature.

8. *Coptic*.

These forms all blend more or less. The greatest difference observable is between the language of the Middle Empire

and that of the Transition Period, and may be owing to the Hyksos influence. The study of this linguistic development is of the greatest interest to him who would acquaint himself with the laws of development in language.

Enough has been said of the importance of this study to the modern scholar, and it might not be amiss to give here a short list of books from which the general reader can learn much, though a full knowledge of the subject can be gained only from the study of the monuments themselves. Books once valuable but now antiquated are: Bunsen's "Egypt's Place in Universal History," Wilkinson's "Manners and Customs of the Ancient Egyptians," Brugsch's "History of Egypt under the Pharaohs," Birch's "History of Egypt," Rawlinson's "History of Egypt," "Records of the Past," and the Egyptological notes in Rawlinson's Herodotus. Of value are: Adolph Erman: "Aegypten und Aegyptisches Leben im Alterthum;" Ed. Meyer: "Geschichte des Alterthums," Vol. I, and "Geschichte Aegyptens;" Wiedemann: "Aegyptische Geschichte;" Maspero: "Histoire ancienne des Peuples de l'Orient," and "Archéologie Égyptienne;" and Perrot et Chipiez: "Histoire de l'Art dans l'Antiquité," Tome I. Égypte.

THE USE OF THE WORDS PRIEST, SACRIFICE,
AND PROPHET IN THE NEW TESTAMENT.

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The enquiry in regard to the first of these words must necessarily be a double one, since it is well known that *Priest* in English does double duty as a translation of the Greek *hiereus* and as a contraction of the word *Presbyter*, the English form of the Greek *presbuteros*. It is never used in this latter sense in our English Bible, the fuller form having been always preferred by our translators; yet as it is so used without question in some of the older English versions, in the writings of standard English divines, in the prayer book and in ecclesiastical language generally, any examination would be incomplete which did not include both the original words which are commonly expressed by the same term in English.

The word *hiereus* with its derivatives, meaning *chief priest* and *priest's office, priesthood, to execute the priest's office, pertaining to the high priest*, are used probably more than a hundred and fifty times in the New Testament. They are applied to the Levitical priests and their service most commonly, to Melchisedec and his priesthood many times in the Epistle to the Hebrews, and once (Acts 14:13) to the heathen priest of Jupiter; they are also applied to the whole body of Christian people several times (1 Pet. 2:5, 9; Rev. 1:6; 5:10; 20:6), and emphatically and frequently to their head, the Lord Jesus Christ. Neither the word commonly translated *priest* nor any of its compounds or derivatives are ever applied to the Christian ministry—a fact which occasions no surprise when it is remembered that the primary and essential function of the ancient priesthood was to offer sacrifice, and especially propitiatory sacrifice for the sins of the people—in the language of Leviticus, to “make atonement for them.” This duty could never fall to the lot of the Christian minister after the “one oblation once offered” upon Calvary, “a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world.”

There is, however, another closely related word, *hieros* (= *holy*), which in its derivatives comes to have sometimes almost the same sense as the derivatives from *hiereus*. These derivatives appear as follows when translated: in the amended text of 1 Cor. 10:28, "offered in sacrifice" (*lit.* killed for a holy use); in Rom. 2:22, "to commit sacrilege; in Acts 19:37, "robber of churches;" in Tit. 2:3, applied to woman "as becometh holiness;" a word used three or four times in Heb. ch. 7 for "priesthood," *lit.* "the profession of holiness." There remains but one other instance of the use of any derivative of this word and it is the only one that can occasion any discussion. In Rom. 15:16 St. Paul says, "that I should be the minister of Jesus Christ to the Gentiles, *ministering*" (*lit.* making a holy service of) "the Gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost." The whole expression is here highly figurative, but in the same sense in which the Gentiles may be considered a sacrifice St. Paul may be considered the priest who offered them to God. Otherwise, as in the case of *hiereus*, neither this word nor any of its derivatives are ever applied to the Christian ministry.

The case is very different with the word *presbuteros*. A derivative is once (1 Tim. 4:14) translated *presbytery* in the authorized version, although Wiclif, Cranmer, and the Rheims version have *priesthood*; but the word itself is always rendered in the authorized English New Testament *elder*, and so also in the versions of Tyndale (1534), of Cranmer (1539), and of Geneva (1557). In the versions of Wiclif (1380) and of Rheims (1582) it is generally *elder* or *ancient* with occasional variations to *senior* (in one case, Acts 20:17, Wiclif has "greatest men of birth"), but in six instances (Acts 14:23; 15:2; 1 Tim. 5:17, 19; Tit. 1:5; Jas. 5:14) both of them have *priests*. The case of Acts 15:2 is here especially significant because while both these versions here use *priests* in verses 4, 6, 22, 23 and ch. 16:4, all referring to the same thing, they retain *elders* or *ancients*, showing that they used *priests* as a contraction for *presbyters*.

The office of presbyter or elder was a familiar one among the Jews, sharply distinguished from the priesthood and representing the people. As such it was transferred to the leaders of the Christian church and is so constantly applied in the New Testament to the Christian ministry that particular

references are unnecessary. It appears that the word was occasionally used in its contracted form of *priest* in the earliest English versions, although in the authorized version, as in some of the earlier translations, it was thought preferable to retain uniformly the less ambiguous word *elder*. The word *priest*, therefore, as a contraction of *presbyter* and in the sense of *elder* must be considered as a legitimate and authorized name of the Christian minister, but never in the sense of *hiereus*.

As the fundamental office of the *priest* was the offering of sacrifice the next point would naturally be the consideration of the use of this word; but as this must occupy some space, it will be better to take up first the word *prophet*, which can be disposed of in a few lines. The word is the same in Greek and in English, and the former with its derivatives is always translated in our version by the corresponding English word and its derivatives. The primary idea of the word is "one who speaks openly before any one" (*Cremer's Lex.*), and in common usage it came to mean "one to whom and through whom God speaks." In this sense both it and its derivatives are commonly used in the New Testament of the prophets under the old dispensation, of Christ himself as the antitype and culmination of them all, and of his servants in the church, the Christian ministers. The corresponding verb is used of Christian teaching about seventeen times, and the title *prophet* is applied to the Christian teacher in Acts 11:27; 13:1; 15:32; 21:10; 1 Cor. 12:28, 29, 32 *bis*, 37; Eph. 2:20; 3:5; 4:11, and perhaps six times in the Apocalypse. I find but three instances (Matt. 13:14; 2 Pet. 1:20, 21) in which the derivative word *prophecy* is used of the Old Testament; in the other sixteen it is applied to the teaching of the new dispensation. The other derivatives call for no remark and are seldom used. It appears then, in regard to these three words, *hiereus*, *presbuteros* and *prophetes*, that the first is never, the last two are frequently applied to the Christian minister; that according to New Testament usage he is an elder and a prophet, and also a priest in the sense of elder or presbyter, but not in the sense of *hiereus* or *sacerdos*.

When we pass now to the use of the word *sacrifice* we have a much more difficult task because this word is far more vague and varied in its signification. Even under the old

dispensation there were many different words which come under the same general definition, and these words specifically indicate everything from the distinctly propitiatory offering for sin to the mere "present" to God offered by every grateful heart. In fact the most common word of all, *minchah*, is used alike of the unbloody and the bloody offerings of Cain and Abel, of the unbloody offerings under the law which were not for purposes of atonement, in the prophets as a general word for all kinds of sacrifice, and generally in the historical books for any present or tribute from one nation or person to another. The English word *sacrifice* has a similar breadth and variety of meaning. In our version of the New Testament it is used only and always as the translation of *thusia*; but there are several other words translated "whole burnt offering," "passover," "gift," etc., which involve the same idea. Of these only *prosphora*, always translated *offering*, is of importance in connection with the New Testament idea of sacrifice, since the others are either used conclusively in reference to the Old Testament sacrifices or else are manifestly figurative. We have then to consider only these two with their invariable translations *sacrifice* and *offering*, including with these their corresponding verbs "to sacrifice" and "to offer," with the single derivative from the former, "altar." The task is much simplified by observing that in the Gospels and Acts, as might have been expected, these words are used only in reference to the sacrifices of the old dispensation, to heathen sacrifices, or to the sacrifice of Christ himself. This is true of the verbs throughout the whole New Testament whenever they are used in a sacrificial sense at all. There remains, therefore, to be examined only the usage of *thusia* and its derivative, "altar," and *prosphora* in the Epistles and the Apocalypse.

In Rom. 11:3 the word *altar* occurs, but only in a quotation referring to the altars of the old time. In 12:1 is an exhortation to "present your bodies a living sacrifice, holy, acceptable unto God," which is so evidently figurative as to call for no other remark than simply to note how easy and natural it was for writers born and bred under the Jewish sacrificial system to clothe their treatment of Christian duty in figures borrowed from the striking ceremonial of that system, familiar alike to themselves and their readers. Rom. 15:16 has

already been referred to as containing the only derivative from *hieros* ever applied to the Christian ministry. St. Paul says of himself, "that I should be the minister of Jesus Christ to the Gentiles, *ministering* the Gospel of God, that the *offering up* of the Gentiles might be acceptable, being sanctified by the Holy Ghost." Here the apostle represents himself as officiating as a priest of the Gospel in making an acceptable sacrifice of the Gentiles. There can be no question in any mind that the whole expression is simply figurative, and has no bearing upon the literal exercise of priestly (sacerdotal) functions.

In 1 Cor. 9:13 *altar* is used twice, and in 10:18 both *altar* and *sacrifice* occur, but all refer to the old dispensation. In Eph. 5:2 both *offering* and *sacrifice* are used in relation to the work of Christ, as also the "sweet-smelling savor" so constantly and characteristically connected with the ancient sacrifices. In Phil. 2:17 *sacrifice* is used in a very beautiful figure, "if I be offered (= *poured out as a drink offering*) upon the sacrifice and service of your faith;" but no one can consider this as anything else than a figure. In Phil. 4:18 the same word occurs in what has sometimes been claimed to be more. The apostle is speaking of the things sent for his necessities by the hands of Epaphroditus and calls them "an odor of a sweet smell, a sacrifice acceptable, well pleasing unto God." Whether this is to be called figurative or not must depend upon the sense attached to the word *sacrifice*. If this be extended to include every act of self-abnegation in the service of God and of His church, then unquestionably it may be considered literal, and in precisely the same sense is every gift to the work of the church in every age. Such a sense is recognized in the word *oblation* in the prayer for the church militant in the communion service of the Episcopal church, and such a sense is well established in English as in every other language. But the point is that sacrifice in this sense is the proper function of every believer; it has nothing to do with *propitiatory* sacrifice and in no way involves sacerdotal functions. It does not connect either Christianity or its ministers with the *priest* or the *sacrifice* in the Levitical sense of those terms as making an atonement for sin.

In the Epistle to the Hebrews these words, as might be expected from its argument, occur frequently. In 5:1; 7:13,

27; 8:3; 9:9, 23, 26; 10:1, 5, 8, 10, 12, 14, 18, 26; 11:4, they are used in relation either to the sacrifices of old or to that of Christ and call for no remark except that 10:26 cuts off the idea of any "sacrifice for sins" beyond that of Christ. In 13:10, 15, 16, however, the words are used in relation to Christians. "We have an altar whereof they have no right to eat which serve the tabernacle." "By Him, therefore, let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His name. But to do good and to communicate forget not: for with such sacrifices God is well pleased." Here the explanation of "the sacrifice of praise" by the figure of "the fruit of our lips" shows the figurative character of the whole, or rather, that comprehensive use of the word sacrifice, already mentioned, which is essentially figurative in character. The word "altar" may possibly seem less clear. Most commentators understand it as a symbol of the whole economy of atonement, in other words, of the whole benefits of Christ's sacrifice; others, insisting upon the literal fact, interpret *altar* of the cross on which Christ was sacrificed for us—which is the only tenable sense if the expression is to be literally interpreted. In either case it cannot refer—at least not directly—to the "Lord's table," although of course this would be one of the instrumentalities by which we are participants of the benefits of Christ's sacrifice.

The word *sacrifice* occurs in only one other place, 1 Pet. 2:5, where all true Christians are spoken of as "built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices." Here the priesthood and its essential function of offering sacrifice are together attributed to the whole body of believers—necessarily in that sense, broad or figurative whichever turn may be preferred,—of which mention has already been made so often.

The word *altar* is used in Jas. 2:21 of that whereon Isaac was offered, and it also occurs eight times in the book of Revelation (6:9; 8:3 *bis*, 5; 9:13; 11:1; 14:18; 16:7), in all cases in glowing imagery of heavenly things taken from the types of the Jewish dispensation. These are all the instances in which any of the words in question are used.

The result of the whole enquiry may then be summed up in a few words as follows: the word *priest* has a double sig-

nification: (1) as a translation of *hiereus*; but this word is never applied to the Christian minister, nor are any of its derivatives. One derivative of a closely related word is so applied only in the highly figurative passage, Rom. 15: 16; (2) as a contraction of *presbyter*, and this word is constantly used of the officers of the Christian church. *Prophet* also is applied many times to the Christian teacher. As already said, he is in New Testament usage a prophet and a presbyter, but never a priest in the sacerdotal sense of that word. Sacrifice is used frequently of acts of Christian devotion, sometimes in a plainly figurative sense, sometimes in that more general and broad sense which may be called literal, but which is founded on and derived from the figurative use.

THE POSTEXILIC HISTORY OF ISRAEL. V.

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THE REFORM UNDER EZRA AND NEHEMIAH.

The chronological basis.—The events to be considered under this title extend over about twenty-five years, including the administration of Ezra and the first administration of Nehemiah. They all occurred within the forty-one years that bear the name of Artaxerxes Longimanus, king of Persia, 464–424 B.C.

The sources of the history.—These are Ezra 7–10; Neh. 1–12: 26;* 1 Esdr. chaps. 8–9; Jos. *Ant.* XI: 5. To these may be

* Evidently the thirteenth chapter of Nehemiah mentions events that are much later than those of the main body of the book. The question is as to where the transition is made from the earlier events to the later. Dr. Howard Crosby, in the Schaff-Lange Commentary on Nehemiah, is probably a fair representative of current opinion when he places the transition at the close of 13: 3, thus placing the dedication of the wall, 12: 27–45, in the first administration of Nehemiah. But it seems that the dedication did not take place at the gathering in the seventh month, soon after the wall was completed, for it is not mentioned in the very full account we have of that gathering, Neh. 8–10. It was held at some later time, and was made a special occasion for perfecting certain arrangements for the support of the priests, Levites, and other temple attendants, 12: 44, 45. This might have been some months after the completion of the wall; it is quite as likely to have been some years afterward, when experience had proved that the arrangements

added a few gleanings and inferences drawn from profane history and other sources.

The dated events.—458 B.C. 7th year of Artaxerxes. First day of first month, "the foundation of" Ezra's going up, Ezra 7:7-9. Twelfth day, they start from the river Ahava, 8:31. First day of fifth month, they reach Jerusalem, 7:9. Fourth day, they weigh out the silver and gold, 8:33.

Ninth month, twentieth day, the convocation in the rain, for putting away strange wives, 10:9. First day of tenth month, the court convened for trying these cases, 10:16.

457 B.C. First day of first month, the end reached, 10:17.

445 B.C. 20th year of Artaxerxes, the ninth month, Nehemiah, in Shushan, learns that the walls of Jerusalem have been broken down, and the gates burned, Neh. 1:1 sq.*

made at the gathering of the seventh month (Neh. 10:32 seq.) were inadequate. When Nehemiah left Jerusalem and went to the king, about eleven years after the wall was finished, there was a falling off of the income of the temple ministers, and after his return to Jerusalem he made strenuous efforts for restoring this income, Neh. 13:6, 10-14. It is clearly supposable, and is in accord with the methods in which he and Ezra had previously operated, that they should arrange for a public gathering in the interest of this reform, and they might naturally, to this end, arrange for a public dedication of the hitherto undedicated wall.

The view thus supposed is the one actually justified by the narrative. This is proved by the double fact that the account in Neh. 12:27-13:3 is continuous with the matter that follows it, and is not continuous with that which precedes it. "Before this," 13:4, in its most natural meaning, is an expression of time, relating to the statements made in the preceding verses. The casting of Tobiah's stuff out of the temple, 13:8, seems to be mentioned as an incident of the separation from the mixed multitude, 13:1, 3. The section 13:9-14 reads like a statement of additional details connected with 12:44. That is to say, the continuity between these events and the dedication of the wall is very distinctly marked. On the other hand, it is sometimes said that in 12:1-26 we have a list of priests and Levites, leading up to the account of the dedication, in which priests and Levites so prominently participated. This would be plausible if the priests and Levites named in the list were those who took part in the dedication, or were their predecessors up to that date. But they are neither; there is only an incidental connection between the names found in the list and those mentioned in the account of the dedication, and the list includes priests who lived later than the dedication, as well as those who lived earlier. The list is in its place if we regard it as a part of the statistical matter appended to the earlier narrative of Nehemiah, but is a misfit if we regard it as the introduction to the account of the dedication. It follows that the account of the second administration of Nehemiah begins with 12:27, while the narrative of his first administration, supplemented by certain additional materials, closes with 12:26.

* Chisleu is the ninth month, November-December. I assume that by "the twentieth year" the author of Neh. 1:1 means the twentieth year of Artaxerxes, and that he therefore uses the phrase the twentieth year of Artaxerxes, in 2:1 and

444 B.C. At the beginning of the twenty-first of Artaxerxes (Nisan at the close of the twentieth year, Neh. 2 : 1 ; 5 : 14), Nehemiah commissioned. The repairing of the wall begun, fifty-two days before the twenty-fifth of the sixth month (Elul), and completed at that date, Neh. 6 : 15. In the seventh month, beginning with the first day, the great convocation, the feast of Tabernacles, and the fast of the twenty-fourth day, followed by the sealing and the separation to God, Neh. 8 : 1-11 : 2, especially 8 : 2, 13, 18 ; 9 : 1.

433 B.C. 32d of Artaxerxes. Nehemiah returns to the king, 13 : 6 ; 5 : 14.

Later, but not many years later, the beginning of Nehemiah's second administration, and the dedication of the wall, followed by other events, Neh. 12 : 27 to close of book, especially 13 : 6.

A compact account of the events.—Ezra was a very prominent member of the highpriestly family. He was not high priest, though the author of 1 Esdras evidently thinks of him as performing some at least of the functions of that office, 8 : 71, 73. He was probably an old man, possibly a very old man, when he came to Jerusalem in 458 B.C.* He had been a boy in Babylonia when the second temple was dedicated, or possibly earlier. The prominent persons engaged in that enterprise

5 : 14, to designate the year that began with the new year's day that closed the twentieth of Artaxerxes. Several other conjectures have been made in regard to this, but fortunately nothing important depends upon the differences.

* A tradition, not thoroughly well authenticated, but not in itself incredible, affirms that Ezra lived to the age of a hundred and twenty years. The latest account of him in the Bible concerns his presence at the dedication of the wall (Neh. 12 : 36), about 432 B.C. or later, according to the view of the order of events taken in this paper. If Ezra was a hundred and twenty years old about 430 B.C., he was born about 550 B.C., and in his boyhood may have been well acquainted with Daniel. On this supposition, he was more than ninety years old when he came to Jerusalem, the seventh year of Artaxerxes.

He was the son of Seraiah, Ezra 7 : 1. The genealogy given of this Seraiah shows him to have been the man of that name who was high priest when the temple was burned (2 Kgs. 25 : 18), and was grandfather to Jeshua, the high priest of Zerubbabel's time, and great-grandfather to Joiakim, who seems to have been high priest when Ezra reached Jerusalem. Joiakim must then have been an old man, and he was soon afterward succeeded by his son Eliashib, Neh. 3 : 1.

If we accept the theory of Ezra's extraordinary longevity, he may possibly have been directly a son of Seraiah, on the supposition that he was born when Seraiah was old. Quite as likely, however, he was Seraiah's son in the sense of being his descendant, perhaps his great-grandson, of the same generation with Joiakim.

were his relatives. From childhood, probably, his zeal was not less than theirs, but it led him to a different line of work. The ancient sacred writings were accessible, in some shape, in Babylonia, and there was great need that some one should study them, and render them available for the guidance of Israel. Ezra, and probably others with him, gave himself to this work. The character principally ascribed to him is that of "the expert scribe of the law of the God of heaven," Ezra 7:6 et al. A career in sacred scholarship is less conspicuous than the career of a great statesman, but may be not less useful.

I conjecture that Ezra regarded himself as a student, and not a man of affairs. As the decades passed by, he saw with regret that the men of affairs who had charge of the enterprise in Judæa were too much influenced by considerations of selfish interest, or at the best, of public expediency, and too little by the idea of simple obedience to Jehovah's law. He was especially pained by what he heard touching the deficiencies in the temple worship, and the intermingling of Jehovah's people with their Palestinian neighbors. When Mordecai became great, Ezra doubtless hoped for better things in Jerusalem, but was disappointed. After thus waiting till he was an old man for some one else to undertake the desired reforms, he at last felt called upon to undertake them himself. In some respects he was abundantly qualified, however lacking he might be in other respects. He had great abilities and great influence. He was better acquainted than any other man living with the history and the laws of Israel. He knew, both in the whole and in detail, just what he wanted to accomplish, and he was a man of energy and purpose.

He procured ample powers from the Persian government, collected large financial means, and gathered a numerous and influential company of emigrants, including a body of trained temple servants, who might supplement the work of their less expert brethren in Judæa.

Within a few months after his arrival, it became evident that his task was to be a hard and disagreeable one. The evil of foreign marriages had reached such proportions, especially among the priestly families and the prominent citizens, that Ezra regarded a prompt resort to severe means as necessary. The measures he adopted do not seem to have been

tempered by any attempt to alleviate their unavoidable harshness. Using the power with which he was clothed by the Persian sovereign, he compelled, by severe penalties, the gathering of a national assembly, in the inclement weather of the rainy season, at the cost of great discomfort and personal injury to many, Ezra 10: 8. At this assembly a special commission was appointed to try the cases of those who had married alien wives. The offenders were required to put away these wives and their children, 10: 3, 11, 19. For three months the commission sat, doing its grim work, completing its labors at the close of the first year of Ezra's first administration.

We are not told whether Ezra was divinely guided in all this. Perhaps his course was just and necessary, and therefore really merciful, but it was hard at the time, for those who suffered. We are not surprised that some of its results were uncomfortable. We have no direct information touching the history of Judæa for the next thirteen years, but at the end of that time Ezra was still at Jerusalem (Neh. 8: 1-2), the walls of the city had been broken down and the gates burned (Neh. 1: 3), the need that priests and people should separate themselves from alien affinities still existed (Neh. 10: 28, 30), and certain alien men interested in the mixed marriages were watching the Jews with eager hostility, Neh. 2: 19; 4: 1; 6: 1, 17-19, etc. It is a natural suggestion, though not necessarily a logical inference, that the movement against the alien wives had involved Ezra and his countrymen in difficulties and fighting, in which the relatives of the dishonored women had borne their part, and that disasters had followed.

Then Nehemiah was raised up to help Ezra in his work. Nehemiah is introduced to us as the king's cupbearer, apparently a handsome, graceful young fellow, whom the king liked to have about him. One explanation of the difference between Neh. 1: 1 and Neh. 2: 1 is that "the twentieth year" in 1: 1 means the twentieth year of Nehemiah's life, and not of the king's reign. One should not build too much upon this, but it seems to be a generally accepted conjecture that Nehemiah was then a very young man. He had not, at the outset, Ezra's great learning and influence, but he had certain gifts of leadership. He knew how to do things, and how to interest men in his plans, so as to secure their help. He had worldly wisdom, in the good sense of that term. When he

went up, he did not, like Ezra, call a fast to pray for safety, but he took royal troops with him, Neh. 2:9. Ezra went with an immense caravan; Nehemiah, apparently, with a few personal friends in whom he could confide, 2:12; 5:10; 7:2, etc. Ezra's plans were widely proclaimed, while Nehemiah kept his to himself till they were ready for execution, 2:16, etc. Very likely these differences were in part due to the differences in the circumstances, but they are also characteristic of the two men. The two admirably supplemented one another. Perhaps Nehemiah without Ezra would have succeeded no better than Ezra without Nehemiah; but together they did what neither could have done by himself.

Nehemiah began by getting the Jews who lived in and near Jerusalem to join with him in building the city wall. In spite of external opposition, the work was begun early in the fifth month of the year, and finished the twenty-fifth day of the sixth month. Patriotic feeling was thus aroused that grew as the work advanced. The feeling had become very strong, when, at the cost of great pecuniary sacrifices to themselves, the wealthier Jews, following the example of Nehemiah, consented to remit the debts due them from their less fortunate brethren (Neh. 5); and this itself made the feeling still stronger. A week after the completing of the wall came the great special convocation of the first day of the seventh month, with its magnificent pageant of the public reading of the law, and the people were led to rejoice in Jehovah's law, and in his goodness, even though they saw that the law was still as severe as ever. Two weeks later came the feast of Tabernacles, observed with unprecedented fervor, with its revival of the ancient custom of dwelling in booths, and its continued public reading of the law. This was immediately followed by the fast of the twenty-fourth day of the month. The religious and patriotic fervor had now become so intense and so pervasive that the nation and its leaders were ready with enthusiasm to seal a covenant with Jehovah, in which they accepted his law, including the precepts which Ezra had been so severe in enforcing, and took upon themselves the burdens it required.

No details are given of the remaining eleven years of the first administration of Nehemiah, save those in chapter 5, especially verses 14-18. It is not probable that the outburst

of enthusiasm that marked his first year afterward maintained itself unabated; but from the circumstances, and from the hint in 13:6 as to what happened later, as the result of his absence, we may infer that Nehemiah was able to keep up the reforms that had been begun. There was a strong undercurrent of opposition, however, as was to have been expected. The moment Nehemiah left Jerusalem, the thirty-second year of Artaxerxes, to go to the king, the opposition made itself felt. Eliashib, the high priest, was prominent in it. It became at once evident that the reform had not yet attained such a hold that it could maintain itself without the personal presence and influence of Nehemiah.

Two important questions greatly depend on the attaining of as clear a view as possible of the history of this reform. The first is the question as to the law that Ezra and Nehemiah set up in Jerusalem—whether it was really the ancient legislation of the times of Moses and David, or a new body of legislation baptized by ancient names, or some combination of the two. The answer that is given to this question in the books of Ezra and Nehemiah will be the subject of the next paper in this series. The other important question is in regard to literary production among the Jews of this time, and we can best discuss this in connection with the second administration of Nehemiah.

SAMUEL, SAUL, DAVID AND SOLOMON.

(Inductive Bible Studies, Third Series; Copyrighted, 1889.)

Prepared by William R. Harper, Yale University.

STUDY XVII.—TOPICS IN CONNECTION WITH 2 SAMUEL 1-12.

- Remarks :** 1. After (1) the preliminary work on 2 Samuel (in Studies IX-XII) and (2) the examination of the material furnished in the Psalter (in Studies XIII-XVI), we may now proceed to consider in detail (1) certain important topics relating to the period (Studies XVII-XVIII), (2) a consideration of David's reign as a whole (Study XIX), (3) the times and reign of Solomon (XX).
2. In the various methods employed, we should be careful to note closely the direct purpose of each treatment, and, for the time being, to confine our work and attention to that one thing.

First Step : 2 Samuel 1-12.

1. Recall, for the sake of having fresh in mind, the leading facts of 2 Sam. 1-12 : (1) *Chap. 1*, The tidings of Saul's death ; (2) *Chaps. 2 : 1-3 : 5*, The two Kingdoms at war ; (3) *Chaps. 3 : 6-4 : 12*, The Last of Saul's House ; (4) *Chaps. 5-6*, David settled at Jerusalem over all Israel ; (5) *Chap. 7*, Jehovah's promise to David ; (6) *Chaps. 8, 9*, The growth of the Kingdom ; (7) *Chaps. 10 : 1-11 : 1*, Wars with Ammon ; (8) *Chap. 11 : 2-27*, David's Sin ; (9) *Chap. 12*, David rebuked and repentant.
2. In connection with each of these headings, try to bring back all the details ; if you find it impossible, or even difficult, go to the text and read the narrative over again.
3. Still further, make it a point to connect with this historical matter the material furnished by the Psalms, following closely the classification of the Psalm-material suggested in the preceding "Studies."

Second Step : The Song of the Bow (1 : 17-27) ; David's Heirship.*

1. **The Song of the Bow :** (1) Look up in Bible Dictionaries what is said of the Book of Jasher and find other references to this same book in the Scriptures ; (2) Select the words and phrases which are more or less obscure, and with the aid of such helps as are within reach, ascertain their meaning : (a) *high places* (v. 19) ; (b) *Tell it not in Gath* (v. 20) ; (c) *daughters of the uncircumcised* (v. 20) ; (d) *not anointed with oil* (v. 21) ; (e) *lovely and pleasant in their lives* (v. 23) ; (f) *swifter than eagles* (v. 23), etc., etc. ; (3) Study the force of each individual verse in the song ; and ascertain the logical connection between it and the verses which precede and follow ; (4) Decide upon the theme of the song and show how it stands related to the circumstances with which it is connected ; (5) Consider some of the leading characteristics of the piece, e. g., its poetic beauty, the loyalty which it exhibits, the tender love which it breathes ; (6) Explain how David in view of his

* Consult the various commentaries *in loco*.

personal relations to Saul and his knowledge of Saul's character could have given utterance to such sentiments; (7) What is the important religious lesson taught us by the song as a whole?

2. **David's Heirship:** Read 2 Sam. 1:2, 10; 3:9, 10, 17, 18; 5:1, 2, and consider the feeling of the people in reference to David's heirship to the throne of Saul; (2) Formulate the reasons which led the people to elect him King over all Israel; (3) Compare 1 Chron. 11:3; 1 Sam. 9:16; 1 Sam. 25:30 and decide whether there seems to have been made some special divine declaration through Samuel in reference to the heirship; (4) Are we to suppose that the anointing of David by Samuel (1 Sam. 16:12, 13) had remained a secret from the nation? (5) Can you find any ground in Scripture for the view that David was a conspirator and a usurper? (6) If such a view cannot be substantiated by statements from Scripture, upon what does it rest? (7) What objection is there to the position that the account given us is one-sided, prepared in the interest of David and his successors?

Third Step: Royalty in Israel; Important Localities.

1. **Royalty in Israel:** From a study of 1 Sam. 24:6; 26:9, 11, 16; 31:4; 2 Sam. 1:14, 16 ascertain the feeling of the people in reference to the person of the King; (2) Indicate the reasons which existed for this feeling, e. g., was it because the King was appointed by God? or because he was the representative of God? (3) Gather, from available sources, information in reference to the sacredness of royalty among other people, e. g., Assyrians, Persians, Greeks; (4) Contrast the facts in the case, as they existed in Israel and outside of Israel, and explain the differences.
2. **Important Localities:** Note down the substance of each of the following texts in so far as it bears upon the *place* indicated, consulting the concordance for additional texts, and a Bible Dictionary for any additional information which may have been furnished by modern travelers: (1) *Hebron*, 2:11, cf. Gen. 23:2 seq.; Num. 13:22; Josh. 14:13-15; 21:11-13; 1 Sam. 30:31, etc.; (2) *Mahanaim*, 2:8; cf. Gen. 32:2; Josh. 13:26, 30; 21:38; 2 Sam. 17:24; 19:32, etc.; (3) *Gibeon*, 2:12; cf. Josh. 9:3 seq.; 10:2; 18:25; 21:17; 2 Sam. 20:5-10; 1 Kgs. 3:4-15; 2 Chron. 1:3, 5, etc.; (4) *Gezer*, 5:25; cf. Josh. 10:33; 12:12; 16:3, 10; 21:21; 1 Kgs. 9:16, etc.; (5) *Damascus*, 8:5; cf. Gen. 15:2; 1 Kgs. 11:23-25; 15:18; 20:1, 34; ch. 22; 2 Kgs. 6:24 seq., etc.; (6) *Hamath*, 8:9; cf. Num. 13:21; 34:8; 1 Kgs. 4:24 (cf. 2 Chron. 8:4); 8:65; 2 Kgs. 14:28, etc.; (7) *Rabbah*, 11:1; cf. Deut. 3:11; Josh. 13:25; note also Jer. 49:2, 3; Ezra 21:20; 25:5; Amos 1:14, etc.

Fourth Step: Jerusalem; Removal of the Ark.

1. **Jerusalem:*** (1) Collect the various names mentioned in connection with Jerusalem, e. g., Zion; Moriah; City of David; threshing-floor of Araunah; the Millo; (2) Study the topography of the city: (a) the plateau itself; (b) the valley on the east; (c) the valley on the west and south; (d) the Tyropæon valley; (3) The different views as to the situation of Zion; (4) Consider the significance of its location in Benjamin's territory, yet close to that of Judah; (5) Its suitability for becoming the national capital; (6) Its advantages as a

* See especially Kirkpatrick's 2 Samuel, appendix, Note VI; also article on *Jerusalem* in Bible Dictionaries; consult any books on modern travel in Palestine, e. g., Thompson, *The Land and the Book*; Stanley, *Sinai and Palestine*.

military post ; (7) Its adaptability for becoming the religious center of Israel ; (8) Gather together all the references to Jerusalem in the Pentateuch, Joshua, and Judges ; (9) Review again the details of its capture from the Jebusites by David.

2. **Removal of the Ark:*** (1) Read ch. 6 and 1 Chron. 13 ; 15 ; 16, noting down all the details of the removal ; (2) Review the psalms which are believed to have been written in connection with this event, e. g., Pss. 15, 24, 68, 101, 132 ; (3) In what sense was this event a merely personal event in David's life ; in what sense was it a national movement ? (4) What would be the effect of it upon the religious life of the people ? (5) Why was the anger of Jehovah kindled against Uzzah (6 : 7) ? (6) Compare Num. 3 : 29-31 ; 4 : 5, 15, 19, 20 ; 7 : 9, and determine whether he was acting in accordance with the Levitical law ; (7) How will you explain what seems to be the unnecessary severity of the divine action ? (8) Why was not the tabernacle also brought to Jerusalem at this time ? (9) Consider the view which would place the time of the removal of the ark to Jerusalem *after* rather than *before* David's sin.†

Fifth Step : Parallel Passages ; Nathan's Prophecy.

1. **Parallel Passages in the Pentateuch:** Compare and study the results of comparison of (1) 3 : 28 and 4 : 11 with Gen. 4 : 11 ; 9 : 5, 6 ; Num. 35 : 31-34 ; Deut. 19 : 13, 19 ; 21 : 7-9 ; (2) of 5 : 1 with Deut. 7 : 15 ; (3) of 12 : 9 with Num. 15 : 31 ; (4) of 12 : 13 with Lev. 20 : 10 ; 24 : 17.
2. **Nathan's Prophecy:** (1) Read the chapter (2 Sam. 7) carefully, verse by verse, and divide into sections ; (2) Compare closely the phraseology as follows : (a) of vs. 1, 11 with Deut. 12 : 10 ; 25 : 19 ; 3 : 20 ; cf. also Josh. 1 : 13 ; 22 : 4 ; 21 : 44 ; 23 : 1 ; Heb. 4 : 8 ; (b) of v. 12 with Gen. 15 : 4 ; 2 Sam. 16 : 11 ; Isa. 48 : 19 ; 2 Chron. 32 : 21 ; (c) v. 24 with Deut. 26 : 17, 18 ; Lev. 17 : 45 ; (d) v. 23 with Deut. 4 : 7, 8 ; (e) v. 14 with Exod. 4 : 22 ; Deut. 32 : 6 ; (3) Find out the meaning of "the law of mankind," "the up-bringing law of mankind" (v. 19) ; (4) What is the meaning of the word "forever" so often repeated in accounts of Jehovah's covenant with David, with Abraham and with Israel (cf. Ps. 89 : 30-34 ; Lev. 26 : 44, 45) ; (5) Formulate your conclusions as to the Messianic character of this chapter ; (6) How is this prophecy an advance upon those which have preceded it, and how is it still further developed in later prophecies ? (7) Show how disappointment as to its fulfillment in its lower sense led to a higher and more spiritual hope.

Sixth Step : David's Sin.

David's Sin: Read closely chapters 11, 12 and Ps. 51, and consider (1) the preliminary circumstances leading up to the case ; (2) The character of David's treatment of Uriah ; (3) The marriage with Bath-sheba ; (4) The force and appropriateness of Nathan's parable ; (5) The prophet's sentence pronounced upon the king ; (6) The confession of David ; (7) The revocation of the sentence ; (8) The death of the child ; (9) How far David's conduct is extenuated in view of the customs and habits of the time ; (10) The different aspect which the case assumes in view of his acknowledgment of his sin, his confession, humiliation and repentance, his trust in Jehovah for forgiveness.

* See Kirkpatrick's 2 Samuel, pp. 46, 47.

† See Professor Beecher's presentation of this view in THE OLD TESTAMENT STUDENT, Vol. VII.

STUDY XVIII.—SPECIAL TOPICS CONNECTED WITH 2 SAM. 13-24.

Remarks : 1. Make every possible effort to bring yourself into sympathy with the times you are studying ; your success as a student of history will depend on this.

2. Do not forget that the books under consideration were written primarily to teach not history, but rather religious truth. If you study them, therefore, simply for the history which they furnish, you will be disappointed. Keep in mind that the writer had *always* a religious end in view.

First Step : Résumé of 2 Sam. 13-24.

Make for yourself in a form similar to that employed in Study XVII a résumé of the second part of 2 Samuel.

Second Step : Various Characters.

1. **Absalom :** Re-examine the material relating to Absalom and consider (1) the peculiar traits of his character ; (2) how far the leading events of his life were the result of the provocation of Amnon's unpunished offence ; (3) how far they were the result of the unwise and wavering policy of David in the treatment of his son ; (4) how far they were the result of unfortunate and evil tendencies of disposition.
2. **Ahithophel :** Re-examine the material bearing upon his case and (1) formulate a statement which will describe his pride, ambition, and the circumstances of his death ; (2) draw a parallel between his treachery and suicide, and those of Judas.
3. **Mephibosheth and Ziba :** Get the facts once more in mind and explain (1) the kindly attitude of David toward the former ; was it altogether because of good feeling ? and (2) the decision of David in reference to the land of Mephibosheth (19 : 24-30) ; was Mephibosheth, after all, perhaps, a traitor ?
4. **Nathan :** Gather together the material relating to him, and note (1) his courage, devotion, wisdom ; (2) his relations to David at the time of David's sin (2 Sam. 12) ; (3) when he proposes to build a house for the Lord (2 Sam. 7) ; (4) anticipating somewhat the narrative, when Solomon is proclaimed king (1 Kgs. 1).

Third Step : Tribal Jealousies ; Pentateuchal Comparisons.

1. **Tribal Jealousies :** (1) Read Judg. 8 : 1, and note the fact and occasion of Ephraim's jealousy ; (2) Read Judg. 12 : 1 seq., and note another case of tribal jealousy ; (3) Read 2 Sam. 15 : 10, and explain why Absalom goes to Hebron ; the attitude of Hebron to Jerusalem after the removal of the capital from the former place to the latter ; (4) Read 2 Sam. 19 : 11-15, and note the jealousy of Judah ; (5) Read 2 Sam. 19 : 41-43, and note the quarrel between Judah and Israel in reference to the bringing back of the king ; (6) Read ch. 20 : 1, 2, and note Sheba's effort to restore the sovereignty to Benjamin ; (7) Trace the influence of these jealousies in the later history of Israel.
2. **Comparison with Pentateuchal Passages :** Compare and study the results of the comparison of (1) 2 Sam. 6 : 2 with Leviticus 24 : 16 ; Deut. 28 : 10 ; (2) 2 Sam. 14 : 7 with Num. 35 : 19 ; Deut. 19 : 12, 13 ; (3) 2 Sam. 18 : 17 with Deut. 21 : 20, 21 ; (4) 2 Sam. 19 : 21 with Exod. 22 : 28.

Fourth Step : Saul's Sons ; Numbering of the People.

1. **The Execution of Saul's Sons:*** Study 2 Sam. 20, 21, and (1) consider the date of this event in view of the fact that it must have occurred (a) after David became acquainted with Mephibosheth (ch. 9 : 1 seq.), but (b) in view of chs. 16 : 7, 8 ; 19 : 28, before Absalom's rebellion ; (2) Explain how the nation should be suffering famine because of the sins of Saul committed years before ; (3) Explain why Saul's sons, who are not accessory to their father's crime, should be put to death in order to atone for that crime ; (4) Explain why this incident is not related in 1 Chronicles ; (5) Consider whether the execution of Saul's sons would establish David more firmly upon the throne.
2. **Numbering of the People :** (1) Study 2 Sam. 24 † (2) Read the parallel account in 1 Chron. 21 : 1-27 ; (3) Divide the passage into four divisions, viz : vs. 1-9, 10-14, 15-17, 18-25 ; (4) Master thoroughly the details of the case ; (5) Consider whether there was any sin in the taking of the census (compare Exod. 30 : 12-14) ; (6) If not in the taking of the census, in what did it consist? (7) What is the evidence for the view that a military armament was intended with a view to foreign conquests? (8) Explain why so many people should have been punished for a sin committed by one man ; (9) Why did " David's heart smite him " ? (9) Consider the passage in its relation to the topography of Jerusalem.

Fifth Step : David's Thanksgiving ; His Last Words.

1. **David's Psalm of Thanksgiving** (ch. 22) ‡ Consider (1) the circumstances under which the psalm was written (v. 1) ; (2) The introductions to similar songs (Exod. 15 : 1 ; Deut. 31 : 30) ; (3) The general relation of the chapter to Psalm 18 ; (4) the many small variations between the two chapters ; (5) The question whether the psalm or the chapter in Samuel is the original ; (6) The inferences to be drawn from all this concerning the text ; (7) The thought of the various sections, viz : vs. 2-4, 5-7, 8-16, 17-21, 22-25, 26-28, 29-31, 32-37, 38-43, 44-46, 47-51 ; (8) The relation of the contents to the circumstances under which the psalm arose.
2. **David's Last Words** (2 Sam. 23 : 1-7) : (1) Take up each verse, and try to indicate its thought ; (2) Put the whole into a connected statement which shall include the essential thought ; (3) Formulate the prophetic element in the passage ; (4) Compare this with the thought of 2 Sam. 7 ; (5) Compare also Micah 5 : 2 ; Ps. 72 : 1-3 ; Isa. 11 : 1-5 ; Zech. 9 : 9 ; Jer. 23 : 5 ; 33 : 15 ; Ps. 72 : 6 ; Mal. 4 : 2.

STUDY XIX.—DAVID AND HIS REIGN.

- Remarks :** 1. It now remains, before leaving the period of David, to group together the material as it is connected with the great character of the times, *David*.
2. In this work, much help may be gained from reading the articles on *David*, in Encyclopedias and Bible Dictionaries and from monographs like *David, King of Israel* (Harper and Brothers) by Wm. M. Taylor ; *The Life of David* (MacMillan) by Alex. Maclaren.

* Cf. especially Kirkpatrick's 2 Samuel, pp. 234, 235.

† Kirkpatrick's 2 Samuel, p. 238.

‡ Kirkpatrick's 2 Samuel, p. 235 seq.

*First Step: David's Preparation and Qualifications.**

1. Recall the facts of his *home-life* as a *Shepherd*, so far as they are given, and (1) Show in what respects this life would be a training and preparation for his great life-work; e. g., the opportunity it would furnish for calm thought and deep reflection; (2) Endeavor to find in his later life and writings traces of the influence of these early years.
2. Review the details of his life *at Saul's court*; (1) Indicate the temptations to which he must, of necessity, have been exposed; (2) Show as a matter of fact, how these were withstood; (3) Point out the value of such a discipline as a preparation for his later work, training him, as it did, in self-control and generosity.
3. Review, now, the period during which he was an *outlaw*; (1) Show the temptations which must have beset him in this life; (2) Account for his alliance with the Philistines against his own countrymen; (3) Decide whether this period really marks a retrogression in his life and character; (4) Show, however all this may be, how his bandit-life furnished a necessary kind of training; e. g., (a) developing sympathy with the oppressed; (b) increasing his knowledge of men; (c) furnishing an opportunity for practice in the art of ruling men.
4. Consider now (1) David's qualification as a ruler thus acquired, and as manifested in his life as king; (a) his person, as adapted to the life of a warrior; (b) his natural ability as a ruler; (c) his courage; (d) his personal magnetism; (e) his trust in God; (f) his consciousness of his divine commission; (2) The evidence furnished that he was a popular ruler; (3) The explanation in view of all this of the temporary success of Absalom's rebellion; † (a) Absalom's personal popularity; (b) Judah's dissatisfaction at her loss of preëminence; (c) Benjamin's desire to regain the leadership; (d) the national jealousy between the North and South.

Second Step: The Kingdom as David found it.

1. Recall the reign of Saul; (1) its lack of organization; (2) its lack of strong, aggressive effort; (3) the many disturbing elements; (4) the sudden and disastrous close.
2. Try to picture to yourself in view of this the condition of things when David took the throne: (1) Was there any civil or religious organization? cf. the time of Samuel's organization. (2) The country was practically in the hands of the Philistines, the inveterate enemies of Israel. (3) Every effort toward organization would be opposed not only by the Philistines, but by all the surrounding nations.
3. Remember, too, (1) that all the friends and retainers of the old dynasty would, at least, secretly oppose any movement on the part of David looking toward an establishing of his position as king; and (2) that there existed many tribal jealousies and antagonisms which would make it extremely difficult to secure concerted effort in regard to any measure.
4. Put all this together and try to realize, at least in some sense, the *condition of things* at the time when David came to the throne.

* See Kirkpatrick's *Samuel*, Introduction, chap. V.

† Kirkpatrick's *Samuel*, Introduction p. 36.

*Third Step : David's Reign.**

Divide his reign into three parts and in review consider briefly each period.

1. **David, king of Judah;** Make out a list of important events of the period during which David was king of Judah, giving especial attention to the following points : (1) David's message to the Gileadites (2 : 5-7) ; (2) Ishbosheth made king of Israel (2 : 8-11) ; (3) The war between Israel and Judah ; (4) The story of Asahel (ch. 2) ; (5) Abner's proposals to David (ch. 3) ; (6) Abner's death (ch. 3) ; (7) Death of Ishbosheth (ch. 4).
2. **David, king of all Israel (first period) :** Get an idea of the consecutive events in David's life from the time of his becoming king of all Israel to the capture of Rabbah (12 : 26-31), giving especial attention to the following points : (1) The capture of Jerusalem (15 : 4-16) ; (2) The removal of the ark (ch. 6) ; (3) The promise of everlasting dominion to the house of David (ch. 7) ; (4) David's foreign conquests (ch. 8) ; (5) His fall and punishment (chs. 10-12),
3. **David, king of all Israel (second period) :** (1) Gather together the leading events in the reign of David from the time of the outrage committed by Amnon to the time of Sheba's insurrection, giving especial attention to (a) his treatment of Absalom when he had fled from home (chs. 13, 14) ; (b) the details of Absalom's rebellion (chs. 15-18) ; (c) the details of the restoration (chs. 19, 20) ; (2) Consider the relation of all these facts to the future attitude of Israel and Judah.

Fourth Step : The Results of David's Reign.

While a full appreciation of David's reign can only be obtained after a careful study of all succeeding Israelitish history, it is possible to see almost at once certain great things accomplished. These have been summed up by Kirkpatrick† under four heads :

1. **The consolidation of the tribes into a nation ;** the unifying of what had been discordant elements ; the unity not one of long duration, yet one the force and influence of which continued long to be felt.
2. **The acquisition of the territory,** for which Israel had long fought ; a possession " indispensable for the expansion and development of the nation and through it of the true Religion which had been entrusted to its guardianship."
3. **The union of all the good influences at work in the nation ;** religion and politics united, the king the representative of Jehovah, and responsible to his will as revealed by the prophets.
4. **The furnishing through his reign of a type for the great reign of the future ;** David's reign was regarded as the *golden age* and formed the basis of the hopes and prophecies of the Messianic reign which was to come.

Fifth Step : David's Character.

1. Consider the instances which show the force and influence of his character and life over others, e. g., (1) Saul's daughter loving him unasked ; (2) the friendship of Jonathan ; (3) his sway over the outlaws ; (4) the yielding of the priests even to his desires ; (5) his dealings with Abigail ; (6) his relations to the king of the Philistines ; (7) Saul's confession when he (Saul) comes into his presence ; (8) the loyalty of certain subjects in the time of the rebellion.

* See Kirkpatrick's 2 Samuel, Introduction, ch. VI.

† Kirkpatrick's 2 Samuel, Introduction, chap. VI, p. 39.

2. Consider the points of character revealed in (1) his relations with *Absalom* (contrast the relations of Saul and Jonathan); (2) his relations with *Joab*, his general; (3) his connection with *Ittai* (2 Sam. 15: 19-22); (4) *Zadok and Abiathar* (2 Sam. 15: 24-29); (5) *Shimei* (2 Sam. 16: 5-14; 19: 16-23; 1 Kgs. 2: 8, 9); (6) *Barzillai* (2 Sam. 17: 27-29; 19: 31-40).
3. Consider (1) the varied character of his life as shepherd, minstrel, warrior, freebooter, poet, statesman, prophet, priest (for, though not a priest by descent, he performed priestly functions), king; (2) the contradictory elements in his make-up,—“passion, tenderness, generosity, fierceness;” (3) in a word, the striking feature of his character,—*its many-sidedness*.
4. Compare with him from different points of view other great characters in biblical and profane history.

STUDY XX.—THE TIMES AND REIGN OF SOLOMON. 1 KGS. 1-4;
8-11.*

Remarks: 1. In this “study” let us take up again the method employed in our work upon 1 Samuel.

2. We are approaching the end of an important period. To gain a comprehensive grasp of it, as well as to be prepared to appreciate the period which follows, we must try to preserve the connection between all that has gone before and that which is now to follow.
3. For general reading consult (1) the commentaries on the chapters cited; (2) the article on *Solomon* in Smith’s Bible Dictionary; (3) Stanley’s History of the Jewish Church, 2d series, Lecture XXVI; (4) Geikie’s Hours with the Bible, Vol. III, chs. xiv, xv, xvii; (5) *Solomon, his life and times* (Farrar).

First Step: General Study.

1. **First Reading:** Study (with note-book and pencil in hand) 1 Kgs. chapters 1: 1-11: 43, and write down as you go along, the main points of the story, e. g., (1) David’s old age; (2) Adonijah’s attempt and Solomon’s coronation; (3) David’s last charge concerning the law and concerning certain individuals, and his death; (4) the fate of Adonijah, Abiathar, Joab, Shimei; (5) the vision at Gibeon; (6) the two women; [(7) the preparation for and building of the temple; †] (8) dedication of the temple; (9) second vision of Solomon; (10) building of cities, etc.; (11) the Queen of Sheba; (12) troubles which threaten the peace of the kingdom; (13) the death of Solomon.
2. **Second Reading:** Study again, (1) correcting or improving the work done; (2) gaining a still greater familiarity with the material; (3) indicating in connection with each point the verses which treat of it; (4) comparing in a general way the parallel accounts in 1 Chron. 29-2 Chron. 9.
3. **Résumé:** Take up the points or topics one at a time, and, *in thought*, associate with each all the details of the narrative which connect themselves with it. If necessary, read the chapters a third time; but do not be satisfied until the entire material is firmly grasped.

* This “study,” so far as concerns material, follows closely Professor Beecher’s “study” on the same subject in THE OLD TESTAMENT STUDENT, Vol. VII, p. 122 seq.

† This will furnish the basis for the study of the next lesson and may be omitted here.

Second Step : Word Study.

[In each chapter there are words or expressions which either (1) are obscure or (2) contain an allusion to some outside historical matter, or (3) refer to some ancient custom or institution, or (4) for some particular reason deserve special notice.]

1. Take up each chapter, in the light of the familiarity with it already gained, and make out a list of such words or expressions ; in doing this, select only the most important.
2. Consult, on this list, such helps as are within your reach. (Perhaps Lumby, *Book of Kings*, 2 vols., Cambridge Bible for Schools and Colleges, will furnish the needed assistance.)

Third Step : Topic Study.

1. **Solomon's Dominions :** (1) Read Gen. 15 : 18 and note the extent of country originally promised ; (2) Read 4 : 21, 24 and determine with the use of a map the frontiers (cf. 2 Chron. 9 : 26) ; (3) Read 4 : 21b ; 2 : 39 ; 11 : 14-25 and note the character of the relation sustained toward Solomon by subject nations outside of Israel ; (4) Why did Israel never gain full possession of the promised land ?
2. **The Canaanites and their tribute-service :** Consider (1) Deut. 20 : 16, 17 ; 7 : 2 ; 3 : 6, and note the promise of and command for their extermination ; (2) Judg. 2 : 3, the revocation of the promise ; (3) Josh. 16 : 10 ; 17 : 13 ; Judg. 1 : 28, 30, 33, 35, the tribute-service of the Canaanites ; (4) 1 Kgs. 9 : 15, 20-22, treatment of the Canaanites by Solomon ; (5) some facts about this tribute-service gathered from 1 Kgs. 5 : 13-18 (cf. Exod. 1 : 11 ; Gen. 49 : 15) ; 1 Kgs. 4 : 6 ; 12 : 18.
3. **Solomon's Revenues :** Gather the facts, e. g., (1) 1 Kgs. 10 : 14 ; 2 Chron. 9 : 13, as to amount ; (2) 1 Kgs. 4 : 21 ; 10 : 23-25 (10 : 1-10, 13) ; 10 : 15b, as to the various kinds ; (3) 4 : 7-28, as to levies ; (4) from tribute-service (see above) ; (5) what other sources ?
4. **Solomon's Commerce :** Consider (1) 10 : 15 in reference to "chapmen," (2) 10 : 28, 29 (2 Chron. 1 : 16, 17 ; 9 : 28) in reference to the horse and chariot trade ; (3) 5 : 6, 8-12 ; 9 : 11-14, trade in building materials and skilled labor ; (4) 9 : 26-28 ; 10 : 11, 12, 22, in reference to voyages ; (5) the meaning of "Tarshish-ships" (cf. 1 Kgs. 9 : 28 with 2 Chron. 8 : 18) ; (6) the probability of any overland trade (cf. 9 : 18).
5. **Solomon's Wisdom :** Read (1) 10 : 23, 24 ; 11 : 41 ; 5 : 7, 12 ; Neh. 13 : 26 concerning its greatness ; (2) 4 : 29, 34, concerning the nature of it ; (3) 10 : 1, 3, 4, 6, 7, 8 concerning his ability to deal with hard questions ; (4) 3 : 9, 11, 12, 28 ; 2 : 6, 9, the practical and, to some extent, spiritual character of this wisdom ; (5) 11 : 3-9, as to the general failure of his life in spite of the wisdom.
6. **Solomon's Family :** (1) Read 3 : 1 ; 7 : 8 ; 9 : 16, 24 ; 11 : 1, about Pharaoh's daughter ; (2) 11 : 1, 2, about other foreign wives ; (3) 14 : 21, 31 ; 11 : 1, 5, about Rehoboam's daughter ; (4) 11 : 3, for the total number of wives ; (5) what was the purpose in all this ? (6) 4 : 11, 15, his daughter.
7. **Solomon's Age at Accession :** This is a very unsettled question ; full discussions will be found in the literature referred to at the beginning of the "study."

Fourth Step : Classification.

In the light of work done thus far, take up still again the chapters of the lesson and classify the material, which is found, under the following heads : (1) Names of important persons ; (2) names of important places ; (3) important events ; (4) important sayings ; (5) miraculous events ; (6) literary data ; (7) chronological data ; (8) customs and institutions ; (9) historical allusions.

Fifth Step : Organisation.

Under the head *Solomon's reign*, prepare a statement containing not more than three hundred words which shall embody the chief facts as recorded in the narrative (not including the account of the Temple).

Sixth Step : Religious Teaching.

Consider Solomon's life and reign, and from a study of it find *six teachings* applicable to modern times. It would be easy for the writer to indicate these ; it would be just as easy for you, after having read, to forget them. If you will think them out for yourself, and this you can do in a few minutes, they will be your own, and of far more value than any which might be suggested by another.

A VISIT TO CARCHEMISH.

By ROBERT FRANCIS HARPER.

On the evening of November ninth, at five o'clock, Mr. J. H. Haynes, Mr. Field and myself left Aintab for Carchemish. After a ride of five hours, leaving the Aleppo road three hours out from Aintab, we came to the village of Tel-Bashar. Here we sought accommodations for the night, and after more than an hour's delay, we finally induced one of the natives to give us the shelter of his hut.

In the morning, at 7:30, we rode over to the mound, which is about ten minutes from the village, and spent two hours in surveying it. Tel-Bashar is about 150 ft. higher than the surrounding plain, the incline being exceedingly steep. It is 270 paces long and 82 paces wide at the highest point. The wall around the mound is about thirty minutes ride in circumference. Tel-Bashar bears a striking resemblance to Carchemish. Its situation, size and the general appearance of its surroundings seem to indicate that it would be a very promising place for excavations. In the near future, it will, undoubtedly, give up many treasures. The inhabitants of the village have been digging in several places for building stone.

At half past nine, when the servants came up with the loads, we left Tel-Bashar, and at half past four P. M., came to Kurun-*fil* or Karan-*fil*. We had intended to pitch our tents on the mound at Carchemish, but, because of the cold and threatened rain, we decided to remain here. We were kindly received and given the guest-chamber of the village, which, in this case, was a very comfortable room. Early on the eleventh, we sent our loads on to Ahmed el-Ghânin Kôy, one and a half hours distant, while we paid a visit to Carchemish, one half hour from Karan-*fil*.

Carchemish, or the Castle of Jerablus, lies north-east to south-west on the western bank of the Euphrates. Roughly speaking, it is, at its highest point about 225 paces long and 36 paces wide and 100 ft. above the water of the Euphrates. The excavations have been made chiefly at the west and south-west sides of the mound, about 40 ft. above the plain. Karan-*fil* is about thirty minutes to the west-south-west. There is another village, about ten minutes from the base, to the west. Still another lies directly opposite on the eastern bank of the Euphrates, and Jerablus is to the east of south about twenty five minutes distant. Among the things which have been excavated, but not taken away, are (1) a slab, 1 m. 75 cms. long and 75 cms. wide, with a Hittite inscription, in very large characters, in four columns. Slab is rather well preserved. (2) Figure of female, holding her breasts in her hands, on large, rough, broken stone. Stone disintegrating. (3) Three large, erect statues of black basalt, *a* being broken just above the knees and *b* and *c* through the middle part of the body. The upper parts are said to be in use as mill-stones in the small mill to the west of the base of the mound. (4) Large, erect, statue, 2 ms. 95 cms. high and 1 m. 75 cms. wide, with figures of two warriors standing on the body of a lion. Lion is well carved and has very shaggy mane. Stone is complete, but upper part is damaged by fire and perforated by wind and rain. (5) Large statue of black basalt with figure of female. Lower half perfect. The upper half has been broken to pieces quite recently by the Arabs. It might possibly be restored from the pieces which are lying close to it. Mr. Haynes has a photograph of the whole figure, taken in 1884, before the upper half had been demolished by the Arabs. (6) Two fore-paws of a lion on two large

fragments. These lie very near to No. 5. (7) Large mortar—diameter inside 68 cms., depth 65 cms.—badly cracked, but only one small fragment missing. (8) There are several large black basalt sockets with long, cone-shaped stones corresponding to their inner dimensions.

One of the chief reasons for visiting the mound was to learn whether the Arabs had been excavating. Mr. Haynes is inclined to think that no excavations have been made since his first visit, four years ago.

At eleven A. M., we rode on Ahmed el-Ghânin Kõy, arriving at noon. We were received as guests by the chief man of the village and stopped with him the remainder of the day and that night. In the afternoon, we made a short visit to Tel el-Ghânin, five minutes walk from the village. The whole of this village belongs to one man, and the rest of the people live with him in the tribal relation. Early in the morning, we took the short road to Aleppo, remaining over night at Bash Kõy, forty minutes from Bâb, and arriving in Aleppo at four o'clock P. M. on the thirteenth, after a ride of twenty hours.

ALEPPO, November 23d, 1888.

Synopsis of Important Articles.

The Neronic Date of the Apocalypse Untenable.*—Two dates are given (1) reign of Nero, about 68 A.D.; (2) reign of Domitian, about 95 or 96. For (1) there is no external evidence; for (2) Irenaeus, it is claimed, was speaking from knowledge when he declared that the Revelation was seen not long since, but almost in his generation, near the close of Domitian's reign. Concerning the internal evidence for (1) it may be noted (a) that the use of the term "lord's day" as the common term for the first day of the week shows that the book was written long after Nero's reign; (b) the difference between the Greek of this book and of the Gospel is explained by the ecstasy of the writer and by the difference of the subject matter in the case of the Apocalypse. It is prophetic, full of strange details, Old Testament phrases. (c) Instead of the Apocalypse being the connecting link between the Synoptists and the fourth Gospel, the same truths are expressed in each, and the Apocalypse has a more developed form of the same truths than the Gospel, though, doubtless, the Gospel and Epistles of John were written later. Is it natural that such lofty developments of truth as the Revelation exhibits belong to the earliest apostolic age? Note other specific characteristics of the book, arguing for the later date:—(1) the conception of the church as divided into sections—"seven golden candlesticks"; (2) the degenerate state of the churches; (3) use of *the Lamb* as a proper name; (4) the phrase, *the books of life*, is used in a highly developed sense; (5) other unique and peculiar words and phrases denoting an advanced state of doctrinal conception. All this constrains us to reject the early date.

A strong statement in behalf of the older date for the Apocalypse. Note that the argument lies along the lines of historical and literary criticism. The weapons of "criticism" can be wielded as effectually by the friends as by the foes of "orthodoxy."

What is a Revelation? †—In its highest sense, anything is a revelation to us when the riddle of the life we lead and the deep mystery of the universe is solved, or seems to be solved by a vision that comes—no matter how—showing us its real meaning and purport, solving its perplexity and giving us intellectual repose. Revealed religion is that which comes in the long brooding and reflection of superior minds upon the deeper law and the hidden meaning of human life. The common view, seen in the claims of all religions, is that each particular religion has a monopoly of revelation. Hindoos and Christians alike claim that their Bibles are inspired. Taking the Christian Scriptures we find that the Old Testament is a collection of fragments out of a mass of writings which, produced in creative ages, has been idealized as perfect and complete by a later and feebler generation. Criticism brings us back through all external proofs to the perpetual seat of inspiration in the individual soul. Granting that something is revealed, what is it—a state of mind? or an objective reality? If the latter, how can an internal revelation, not verified in experience, have validity? (1) We recognize

* By Principal David Brown, D.D., in *The Expositor*, Oct., 1889, pp. 272-288.

† By Philo, in *The Unitarian Review*, Oct., 1889, pp. 289-309.

everywhere in the universe that intelligence is coördinate with being, (2) these scattered hints suggest some larger plane in which we are moving and acting—e. g., the laws of history witness to controlling mind inspiring and directing human life. The fact of *genius* suggests the same even on a materialistic hypothesis. These exceptional mental or moral organizations are such only as being better fitted for the manifestation of the activity of the Absolute Intelligence. Capacities are limited in most cases. These *intuitively* and *certainly* know the facts of the Divine order—apart from reasoning they see them as *facts* of actual experience. These few verify for us the facts of revelation; at least, seeing these higher realms as if objectively real they make us conscious of them. We accept their insight (duly verified and checked) as a veritable revelation. These analogies help us to state the claim of inspired men as to their testimony in such a way as not to violate our canons of belief in matters that can be verified to the senses and the understanding.

Here is a "liberal" view of inspiration. It makes our Bible a *typical* not a *unique* revelation. There are arguments here, however, which, if logically carried out, would demonstrate the unique superiority, the peculiar divineness of the Christian Scriptures.

Conversion of St. Paul.*—Next to the resurrection of Christ the most momentous event in the history of Christianity is the conversion of Paul. There are three views to explain it: (1) Paul's eyes were opened and he really saw Christ; (2) it was merely an affair of the imagination; (3) a purely spiritual yet real experience. In turning to the facts for evidence on these points, we find discrepancies in the three accounts of the event. But these are easily and naturally explicable. The "imagination" theory rests (1) upon the alleged nervousness and excitability of Paul, his physical weakness; (2) upon his declaration that he was accustomed to see visions. It may be replied (1) Paul was a man of immense physical endurance, as his experience proves, and of clear head, as is evidenced by his letters; not a weakly victim of hallucination; (2) in all his visions he never affirms that he saw the Lord; he is modest in recounting them, while he never hesitates to tell of his conversion; in them he is in a state of ecstasy, here he is perfectly self-conscious; (3) if a vision, it must have been the *product* of faith, not its cause; and the theory that Paul was already under conviction and gradually turning to the Lord has no foundation in the facts. Paul knows nothing of a gradual conversion. The hallucination theory, then, has given place to the view that the vision was a real one though not material, real in the spiritual realm. This view is too subtle for plain men and demands more of the miraculous element than the common view. It may be accepted, provided that the manifestation of Christ to Paul was of so real and personal a nature that he was convinced of Christ's resurrection and glorification. That there was such a real and personal presence of the Lord is confirmed by (1) Paul's doctrine of the spiritual body; (2) the possibility of questionings as to his duty and the consciousness of moral weakness which needed only this personal manifestation to arouse and turn his soul to Christ. The great doctrine of Paul, the grace of God in Jesus Christ, and the persuasiveness with which he preached it, are in harmony with the conception of a sudden and violent change in his life such as the ordinary view of his conversion pre-supposes.

An article which maintains the common view of this important event. The writer does not himself seem clear upon the questions which he raises and there is a kind of vacillation in his views and positions which leaves the reader in some uncertainty.

* By Professor John Massie, in *The Expositor*, Oct., 1889, pp. 241-262.

The Philological Argument for the Inspiration of the New Testament.*—The inquiry is made into the evidence bearing upon the question of the divine inspiration of the New Testament which is to be found in the transforming influence exerted by the Christian faith upon the Greek language, as it may be traced in the New Testament writings. The distinctively Christian element in the Greek is exhibited in many important words: (1) *world*, as mankind alienated from God; (2) *age*, in its ethical sense, man apart from Christ; (3) *flesh*, the lower self; (4) *life* and *death*, in their spiritual meaning, relation to Christ; (5) *Heavenly Father*; (6) *gospel*; (7) *save*, *saviour*, *salvation*, rescue from sin; (8) *grace*, in its pauline sense; (9) *faith*, *believe in*, *on*, as trust in a person; (10) *to be born from above*, *a new creation*, the change of the ruling purpose; (11) *love* [agape]; (12) *in Christ*,—the most striking of the phrases expressing what is characteristic of Christianity, real, constant and intimate spiritual communion with Christ and through him with God. The use of these phrases and words was not owing to relations which these writers had with the Divine Christ while on earth, but owing to a special divine illumination because (1) no unaided human reason could have worked out these new ideas; (2) the difference between these writings and other Christian writings of those ages. It is more than a difference; it is a painful contrast. These men did not possess transcendent natural endowments, above all their contemporaries. They were peculiarly enlightened by the Holy Spirit.

This method of seeking the truth about inspiration is a particularly good example of inductive reasoning. The idea is an attractive one and the working out exceedingly painstaking and valuable. Sometimes the writer seems to exaggerate too strongly the differences in thought and expression between the writers of the New Testament and others of their time. But in general his position is sound and his conclusions valid.

Inspiration of the New Testament Writers.†—Two introductory topics are: (1) The task assigned the New Testament writers. It was to interpret the types and symbols of the old dispensation and demonstrate their fulfilment in Jesus Christ—a task which demanded men surpassing the greatest of Israel's prophets. (2) Their native fitness for this work. The twelve had no such fitness. They misconceived and were ignorant of Jesus' purpose and character during his life. Even Paul was not given his knowledge of Christ through his previous training. The writers of the New Testament were Jews, and what mere Jews, even the most learned, could do, is seen in the Talmud. Our Lord's verdict on these disciples was that they were to wait for the Spirit before they were equipped. We conclude that apart from a supernatural agency, such as the verbal theory of inspiration implies, the task would have been imperfectly done, if at all. The views of Paul as to the agency of the Spirit, expressed in 1 Corinthians, are that his teachings and the language in which they were expressed were divinely determined. Paul's view of the natural man as unable to grasp the teaching of God implies that such an one could not express it in words. This does not mean that every godly man is inspired. If inspiration rests on godliness, why should one godly man defer to another? So much for Paul. The other apostles were inspired on the day of Pentecost. As for Mark and Luke, (1) they were companions of the apostles, (2) they probably had supernatural gifts of the spirit, (3) the internal evidence of their writings proves their inspiration. The crowning argument is this. Our Lord

* By Rev. Edward L. Houghton, in *The Universalist Quarterly*, Oct., 1889, pp. 389-411.

† By Robert Watts, D.D., in *The Presbyterian Quarterly*, Oct., 1889, pp. 578-588.

Jesus was inspired by the Spirit. Prophecy (Deut. 18:15-19) declares that this extends to his words. Other passages (John 12:49, 50; 17:8) prove it. So also in the Revelation, his messages to the churches are inspired by the Spirit. If he needed verbal inspiration, surely the New Testament writers needed it. The testimony of the Scriptures, then, is that the Spirit determined their form and language as well as the ideas. The rejection of the doctrine that the Scriptures are the offspring of an inspiration which determined the language employed by the sacred writers involves, logically, the rejection of the Bible as the word of God.

A presentation of the theory of verbal inspiration which is certainly unqualified and vigorous. The adherents of other views would not accept the characterization of their theories which is here given. This argument, as well as those of other schools, is weak in its failure to bring forward a reasonable induction of Scripture material—not isolated texts—in support of its claims.

The Babylonian Flood-Legend and the Hebrew Record of the Deluge.*

—Two Babylonian accounts of a flood have reached us; one discovered by George Smith on the cuneiform tablets, another written by Berosus, a priest of Babylon, and preserved in Eusebius. Both relate to the same event. (1) What is the relation of the subject-matter of the cuneiform account to the deluge recorded in Genesis? A comparison of the two reveals (a) the theme of the two accounts is the same; (b) the Hebrew narrative, at least as a whole, has not been derived from the cuneiform; the accounts are independent *save in their common origin*. They are variant versions, differing in the episode of the birds as to number, kind and actions, in the number of people in the ark, and especially in the polytheistic coloring of the cuneiform as over against the monotheism of the Hebrew. They are two independently transmitted traditions. (2) What is the date of the cuneiform? Even in the present form it belongs to a period very much earlier than the seventh century B. C. (3) What is the character of this cuneiform story? (a) In its present form it comes from Sumir-Accad; (b) it is an epic, not mythical but historical. (4) What light does it throw on the related Hebrew narrative? (a) It testifies that the Hebrew account came not by direct revelation but by tradition. Probably it was brought by Abraham to Canaan. It was used as a tradition by Moses, edited by him; as such it is historically accurate. (b) The testimony of the cuneiform account is in opposition to the theory that the Hebrew contains two interwoven accounts of the deluge. It is probable that the old traditions current in Israel were gathered up into this one account, not parcelled out among a variety of writers. In the very points in which the critics see diversity, there is seen similar diversity in the cuneiform story. This fact weakens the evidence for two contradictory accounts in the Hebrew. (c) The exegetical help afforded by the cuneiform story is slight. The land Nitsir, there mentioned as the landing-place of the ark, is near the district called Urtû. This suggests a similarity with Ararat (Urartu).

A thoughtful and scholarly discussion of this important and fascinating subject.

* By Prof. John D. Davis, Ph.D., in *The Presbyterian Review*, July, 1889, pp. 415-431.

Book Notices.

Commentary on First Corinthians.

A Critical and Grammatical Commentary on St. Paul's First Epistle to the Corinthians. By Charles J. Ellicott, D.D., Bishop of Gloucester and Bristol. Andover: W. F. Draper. 1889. Pp. 342. Price, \$2.75.

It is very gratifying to renew acquaintance with so accurate and devout a scholar as Bishop Ellicott. For many years his collected commentaries on the minor epistles of Paul have held the first rank. But we have waited, it seemed sometimes in vain, for the appearance of similar volumes upon the larger epistles. At last, after an interval of twenty-five years, there lies before us this work on First Corinthians. Though so long a period has elapsed the author pursues precisely the same plan as in his earlier books, the aim being "to ascertain, as far as possible, by means of a close and persistent consideration of the grammatical form and logical connection of the language of the original, what the inspired writer exactly desired to convey." No more profitable task could be presented to a student of the Greek New Testament than to give himself to a thorough study of St. Paul's writings under the severe and self-restrained leadership of Ellicott's commentaries. The man who is on the lookout for homiletic helps and easy lifts in his preparations for pulpit or Bible-class will have no use for this volume. Here are no sermons on every page to be appropriated. But the exact thought and relations of thought in the epistle are clearly brought out from the standpoint of a strict grammatical exegesis. In one or two points it seems that exception might be taken to the writer's methods. It is a task almost superfluous to print a special Greek text, when the great textual critics have given us the results of their labors in editions of the Greek New Testament which are in the hands of all. In the principles on which Dr. Ellicott rests in his study of New Testament Greek grammar, it is to be noted that he makes but small account of the influence of Hebraic modes of expression upon the apostles' style. The parallels cited and standards of judgment are almost always found in classical Greek. This, we cannot but think, is to hamper oneself with a weight of unavailable material, and not seldom to fall into error in grammatical exegesis. It cannot be doubted that a close study of Hebrew syntax is of the utmost necessity for a completely furnished New Testament scholar. Paul, trained as a Jew, born into the atmosphere of the Old Testament Scriptures, not seldom writes Hebrew in Greek and needs a Hebrew scholar to grasp and elucidate his meaning. This Commentary on First Corinthians is gotten up in simple style, accurately printed with clear type and good paper, such as is accustomed to be found in the books that come from the publishing house of W. F. Draper.

Heredity.

Essays upon Heredity. By Aug. Weismann. Macmillan and Co. Clarendon Press. 1889. 8vo., pp. 455. Price, \$4.00.

American students of the more profound biological problems are fortunate in having these important essays in so good an English form. Romanes has recently

said of Weismann's works—"A remarkable series of papers the effects of which have been to create a new literature of such large and rapidly increasing proportions that, with the single exception of Mr. Darwin's own works, it does not appear that any publications in modern times have given so great a stimulus to speculative science or succeeded in gaining so influential a following." The work before us is a series of essays presented at various times and in various forms but all bearing upon one central thought—that *acquired character* can not be transmitted by heredity. The idea is a startling one and is wide reaching in its consequences. If demonstrated it demolishes Lamarckism at one blow. With it it destroys the whole theory, a favorite one with American workers, that a *species* may be directly modified by its environment. It does away with the theory of the disappearance of parts from disuse. It establishes the idea that nothing can be transmitted to posterity but what is congenital in the ancestor. In other words it reduces the working force in development or evolution of species, to natural selection operating upon variations in the germ cell. The importance of these essays is thus clear. The essays are eight in number,—The duration of Life, on Heredity, Life and Death, on the Continuity of the Germ Plasm as a foundation of Heredity, Significance of Sexual Reproduction in the theory of Natural Selection. The Number of Polar Bodies and their Significance in Heredity, on the Supposed Botanical Proofs of Transmission of Acquired Characters. The Supposed Transmission of Mutilations—are devoted to stating the theory and meeting in detail objections that have been urged against it. Some of the essays are too technical for the general reader but the first three and the last two are simple and clearly place the theory, its bearing, and the two factors that must appear in the discussion, before the reader.

Supernatural Religion.

Essays on the Work entitled "Supernatural Religion;" reprinted from the *Contemporary Review*. By J. B. Lightfoot, D.D., D.C.L., LL.D., Bishop of Durham. London and New York: Macmillan and Co. 1889. Pp. 324. Price, \$2.50.

Most contributions to periodical literature will not bear reprinting. To this general rule these essays of Dr. Lightfoot are an exception. About fifteen years ago they appeared in the *Contemporary Review* and were everywhere recognized to be an exceedingly able contribution to the literature of controversy concerning the origin and date of the Gospels. The author of "Supernatural Religion" had, in that work, which had gained some popularity, seemed to make out a strong case against the early date and historical character of the four Gospels. Dr. Lightfoot in these essays succeeds, if not in demolishing his adversary's case, certainly in greatly weakening it. But beyond this easy victory over a temporary antagonist, he has shown so broad and solid an acquaintance with the field of early Christian literature and history, and displays so careful and sober a judgment concerning contested points, that the student of the New Testament Canon must find these essays of permanent value. They take up the testimony of the early Christian writers to the origin and character of the Gospels, considering such topics as "The Silence of Eusebius," "The Ignatian Epistles," "Polycarp of Smyrna," "Papias," etc. One can only regret that the learned Bishop of Durham did not carry out his original purpose of making an exhaustive study of the entire body of this important but difficult and obscure field of research, where so much depends on wise and careful weighing of uncertain and often contradictory evidence. The book is beautifully printed. It should be in the hands of every scholarly minister and student.

Butler's Bible Work.

The Bible Work : The Old Testament. Vol. III. Joshua, Judges, Ruth, 1 and 2 Samuel, 1 Chronicles XI., 1 Kings I-XI., 2 Chronicles I-IX. Israel under Joshua, the Judges, Saul, David and Solomon. The Revised Text, arranged in sections; with comments selected from the choicest, most illuminating and helpful thought of the Christian Centuries, taken from nearly three hundred scholarly writers. With illustrations, maps and diagrams. Prepared by J. Glentworth Butler, D.D. New York: Funk and Wagnalls. 1889. Pp. 635. Price, \$4.00.

This book is difficult to characterize in spite of its voluminous title-page. The author must have thought so too, when he gave it the cumbrous and meaningless title of "Bible-work." It is really a kind of thesaurus of comment and opinion on the Scriptures. A good deal of the author's own writing is found therein as well as that of men unknown to fame, though abundant excerpts are made also from first-rate scholars. Even recent periodical literature is laid under contribution. It would have been gratifying, if the books from which the extracts were taken, as well as the authors' names, had been cited, in order that, if necessary, the student could study the passage in its context. After one has obtained and used a good commentary, it would not be money thrown away to buy this work, if the buyer has the good sense to refuse to let it do his thinking for him. Apart from this danger, he will find it a help by no means inconsiderable.

A Theory of Religious Evolution.

Aryas, Semites and Jews, Jehovah and the Christ. A record of spiritual advance from the Household or Personal God of the Semite Abram, and from Jehovah, the tutelary or national God of the Israelites, to the Universal Father revealed by Jesus the Christ; with the contracts made between the Household God and Abram; the tutelary God, Jehovah and the Israelites; and between our Father in Heaven and all Mankind. . . . also the circumstances, incidents, and events attending the preparation for and the promulgation of the Second Revelation. By Lorenzo Burge; 12 mo., pp. 308. Boston: Lee and Shepard, 1889. Price, \$1.50.

The title-page of this book as quoted above is a sufficient revelation of its contents and contains the ablest criticism thereof. The writer in a previous volume, called "Pre-glacial Man and the Aryan Race," narrated, largely from the contents of his inner consciousness, the history of the human race from B. C. 32,500 to B. C. 8,000. This book continues the history. The only valuable portions of the work are quotations from the Old and New Testaments. The theory which it is written to advance is utterly baseless. The wonder is that any sensible man could have imagined it or, having imagined it, could have further imagined arguments which he imagined likely to support it.

Current Old Testament Literature.

American and Foreign Publications.

330. *Evolution des idées religieuses dans la Mésopotamie et dans l'Égypte depuis 4000 jusqu'à 2000 avant notre ère.* Par D'Abelainq von Giessenburg, R. C. Amsterdam: Meyer. fr. 5.
331. *Biblische Parallelberichte od. ähnliche Erzählungen aus dem alten u. neuen Bunde behufs Erkenntnis der v. den Verfassern benützten Quellenschriften nach dem Urtexte zusammengestellt.* By R. Söder. Stuttgart: Söder, 1889. M. 1.20.
332. *Einleitung in das Alte Testament.* By Ed. Riehm. Bearbeitet und herausgegeben von A. Brandt. (In ca. 14 Lieferungen) 1 Lief. Halle. pp. 80. \$0.55.
333. *Fragments de la version thébaine de l'écriture (Ancien Testament).* By E. Amelineau. Paris: Bouillon. fr. 15.
334. *Moses and his recent Critics.* Edited by T. W. Chambers, D.D. New York: Funk and Wagnalls, 1889. \$2.00.
335. *De Restitutione atque Indole genuinae Versionis Graecae in libro Iudicum.* By A. Schulte. Leipzig: Fock, 1889. M. 1.50.
336. *Bar Hebraeus' Scholien zu Ruth u. den Apokryphischen Zusätzen zur Buche Daniel nach den 4 in Deutschland befindlichen Handschriften.* Ediert, übers. u. m. Anmerkgn. versehen v. A. Heppner. Berlin: Mayer and Muller, 1888. M. 1.20.
337. *Elias, der Prophet. Ein alt-hebraisches Epos besprochen in 11 Predigten.* By M. Schwalb. Leipzig: O. Wigand, 1889. M. 1.50.
338. *Die Chronologie der Bücher der Könige und Paralipomenon im Einklang mit der Chronologie der Aegypter, Assyrer, Babylonier, Phönizier, Meder und Lyder. Nebst zwei Excurten: I. Reduction der Regirungszeiten der Könige von Athen, Argos, Mykene, Sikon und Dardania auf die Aera vulgaris. II. Deutung der sogenannten "Dynastien des Berosus" und der "Königslisten des Ktesias" auf Grund neuer Hypothesen. Quellengemässe und bis in's Detail vollständige Abhandlungen.* By E. Alker. Leobschütz. 164 pp. \$1.10.
339. *Das Hohe Lied. Ausgelegt für Theologiestudierende und Theologen.* By F. S. Tiefenthal. Kempten. Pp. 370. \$1.65.
340. *Der Kampf zwischen Priestern u. Leviten seit den Tagen Eschiel's. Eine historisch-krit. Untersuchung.* By H. Vogelstein. Stettin: Nögel, 1889. M. 3.
341. *Erklärung der Psalmen m. besonderer Rücksicht auf deren liturg. Gebrauch im römischen Brevier, Missale, Pontificale u. Rituale u. s. w.* By V. Thalhofer. 5 Aufl. Regensburg, 1889. M. 9.60.
342. *The Prophet Jonah: his Character and Mission to Nineveh.* By H. Martin. Edinburgh: Gemmeil, 1889. 7s. 6d.
343. *Précis d'histoire juive depuis les origines jusqu'à l'époque persane (5e siècle avant Jésus Christ).* By M. Vernes. Paris: libr. Hachette. 1889. fr. 6.
344. *Alttestamentliche Theologie.* By Ed. Riehm. Bearbeitet und herausgegeben von K. Pahncke. (In ca. 7 Lieferungen) 1 Lief. Halle. Pp. 80. \$0.55.
345. *Zum Zeugnis. Ein Beitrag zur Beantwortung der Frage: Ist die Bibel Gottes Wort?* By R. Busch. Eckartsberga, 1889. M. 20.
346. *Beweise f. die Einheit der Offenbarung d. ewigen Gottes, nebst e. Erörterg. der Frage: ob 'Tradition' oder 'Schrift' in der Evangel. Kirche.* By C. J. Römheld. Bielefeld: Velhagen u. Klasing, 1889. M. 60.
347. *The Book Divine; or, How do I know the Bible is the Word of God.* By J. E. Price. New York: Hunt and Eaton. .75.
348. *Die gesicherten Ergebnisse der Bibelkritik u. das v. uns verkündete Gotteswort.* By R. Löber. Gotha: Schloessmann, 1889. M. 60.
349. *Les Origines de la Bible et M. Ernest Renan, de l'Academie française.* By Auzies. Toulouse: E. Privat, 1889.
350. *The Bible in Spain.* By G. Borrow. London: Ward and Lock, 1889. 2s.
351. *Old Heroes. The Hittites of the Bible.* By Rev. J. N. Fradenburgh, D.D. New York: Hunt and Eaton. \$0.75.

Articles and Reviews.

352. *Les Bibles provençales et vaudoises.* By S. Berger, in Romania, Juill. 1889.
353. *Cædmon's Scriptural Paraphrase.* By Prof. T. W. Hunt, Ph.D., in The Homiletic Review, Sept., 1889.
354. *Edgar's Bibles of England.* Review by H. Bradley, in Academy, Oct. 5, 1889.
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IT seems an easy thing for a student to say to himself, "I will *study* the Bible." But let him proceed to the doing of it and, if he is faithful and conscientious, he soon finds that he has undertaken a task which might almost be called stupendous. A primary and fundamental requisite of his equipment for that endeavor is *courage*. He will need it in the choice of a method—a method that shall be his own and call forth his best powers. He will need it in his determination to cut loose from all dependence on helps, to save him from the thoughtless acceptance of other men's conclusions, from the distrust of his own powers, and from the adoption of traditional opinions because they *are* traditional. He will need it, after he has stepped forth upon his independent path, to pursue that course resolutely through the thickets and tangled underbrush of the way, the drudgery and weariness of elementary studies which often bear but indirectly on the main effort. For all this and more of the same kind, a true, devoted student of the Bible preëminently must have courage.

IF this rare trait of character has been thus developed in the beginnings of his work on the Scriptures, there need be no fear that the student will fail to possess and manifest it in the *holding* of his conclusions. It requires a far more vigorous exercise of courage in these days to form an independent judgment than it does to maintain it when formed. We, upon whom the ends of the ages have come, are the heirs also of the learning and traditions of the ages. It is this latter inheritance which must be resolutely worked through and

worked over into the metal of one's own conviction. Strenuous is the endeavor; weary, the toil. There is the stress; there, the oft-failing struggle. But, once it is accomplished, the sense of relief, the consciousness of victory, the possession of clear vision, of independent decision—these are the satisfactions worthy the storm and strife. Too often is the emphasis misplaced when we remark upon the courage of some scholar in uttering his independent convictions. Let us rather admire the courage that is to be seen in that secret purpose, that earlier decision, that silent but heroic endeavor which carried him successfully through the self-opened path of investigation. No one can courageously maintain his convictions about God's truth until he has had the courage resolutely to break out his own path in their formation.

THE work of "the American Institute of Sacred Literature" has fairly begun. The four departments, viz., those of (1) the Correspondence School, (2) the Summer Schools, (3) Special Courses, and (4) Examinations, are already organized and in operation. The connection of the STUDENT with the Institute, while entirely unofficial, will be very close. The interests of the journal and those of the Institute lie in the same direction. It is confidently believed that the constituency of the STUDENT will feel drawn toward this new undertaking. Is it too much to ask each one who reads this paragraph to consider two or three questions? Whether, for example, (1) there is not some one of the correspondence courses in Hebrew, New Testament Greek, the ancient versions, the Cognate languages, the English Old Testament, or the English New Testament, in which he might work with pleasure and profit? Or, (2) whether there is not material enough and interest enough in the particular locality in which he lives to lead to the organization of a "Local Board" which should lead to a summer institute in the summer of 1890 for the study of the Bible in its original languages or in English? Or, (3) whether through him or his influence there might not be organized during the coming winter an "Institute Bible Club" for the thorough study of some subject or some book? Or, (4) whether he would not propose to the adult classes of the Sunday School to which he belongs (for, of course, he is a

member of a Sunday School) that, in December, 1890, at the close of the work in Luke (the entire year being given to the study of this book), they take the examination in Luke which will be offered to the whole Sunday School world by the Institute of Sacred Literature, an examination which will be of two or three grades, and for the passing of which there will be given a certificate, issued by men who, it may fairly be said, represent the biblical scholarship of America?

In one or another, or perhaps in all of these ways, will not the readers of the *STUDENT* aid and be aided by the new Institute?

IN a recent issue of one of the weekly religious papers appeared a report of a lecture upon the book of Amos. The following note is prefixed:—"The 893d lecture in the consecutive study of the Bible by George Dana Boardman, D.D." The fact is worthy of thoughtful attention, that a clergyman has been willing faithfully and persistently to pursue such a course of study himself and to lead a body of thoughtful, religious people with him into such fields. Both are to be congratulated and the example is worthy to be followed. Worthy of commendation, also, is the practice, here exemplified, of taking an entire book of the Bible as the subject of a single religious discourse. This matter has been more than once alluded to in the columns of the *STUDENT* and a similar undertaking urged upon all preachers. Such biblical preaching is both fresh and stimulating in itself, while it also cultivates a habit of thought and expression in the preacher that will give him increasing power and pungency in all his pulpit and pastoral activity.

IN this connection, as a sign of the times, it is worth while to call attention to a programme, lying before us, of the work of a Pastoral Union in one of our large cities. Out of eleven subjects for essays and discussions, seven are directly concerned with the Bible and biblical subjects. Such matters are considered as "The Hittite Empire," "How many Psalms are Davidic?" "The New Era in Bible Study," "Review of Ladd's 'What is the Bible?'" "Fulfillment of Prophecy."

This may fairly be regarded as an example of the trend of study among the ministry, which is turning with more and more increasing attention and thought to biblical problems. There is hope in this fact ;—hope for theological studies, hope for the personal life of the preacher, for his pulpit and pastoral activity, hope for the people and the world. For more earnest and scientific study of the Scriptures means all this and—how much more than this!

ONE cannot compare the present status of English-Bible study in college with that of three or four years ago without being struck with the wonderful advance which has been made in respect to both amount and character. It is too early, as yet, to know the exact facts, for in many colleges classes are just beginning to organize. We shall not go far wrong in saying that at least three men are engaged in the work this year where in 1886 one man had undertaken it. In some institutions the increase in numbers is still greater. But this is not the more important aspect of the case. A kind of work is being done to-day which was hardly thought possible three years ago. The superficial handling of a few much abused texts has been found to be insufficient. College men will no longer endure such work. They have asked for a consecutive treatment of an important period, or of a fundamental question. They have, in other words, asked for a treatment of the Bible which will lift it, from the degraded position which it has hitherto been allowed to occupy, to a place as least as high as that which is accorded profane literature. That the Bible has not been studied in college, that the colleges have turned out so many skeptics, is due to the absurd, the weak, the childish character of the instruction sought to be furnished. College students are thinking men, not puling infants. Many of them want meat; some of them may be satisfied with milk; none of them will accept what a fair trial has shown to be “unsubstantial.”

NOTES FROM THE EAST.*

By Professor JOHN P. PETERS, Ph.D.,

Niffer, Turkey.

I am so depressed by the dismal condition of Turkey and its population at the present day that it is difficult for me not to write a missionary paper instead of one of archæological or biblical interest. However, the utter desolation of the present sets forth all the more forcibly the glories of the past.

I landed in Alexandretta December 8th, and pressed forward rapidly to join the remainder of my companions and the caravan in Aleppo, and start for Baghdad, the natural headquarters for operations in Mesopotamia. The first signs of ancient civilization which we encountered were on the great plain of Antioch. From El-Hammam, on the eastern edge of the plain, famous hot springs of antiquity, but now a miserable mud village, we counted eighteen mounds, all sites of ancient mounds or temples. This plain extends from Antioch on the south to Marash on the north, in a direction from southwest to northeast. It is divided in the middle by a low watershed. The soil is of almost boundless fertility, and the Orontes and other streams afford abundant means of irrigation. In Bible times it must have supported a teeming population. It was the natural line of march for an Assyrian army crossing the Euphrates at Birejik, or Carchemish, and advancing on Palestine or Egypt. Zinjirli (Sandjilik of Kiepert's map), where the Germans have been conducting excavations, lies in the northern half of this plain, above the before-mentioned low watershed, which divides it into two unequal parts. As you doubtless already know, the Germans discovered here rude so-called Hittite sculptures, and Phœnician and Assyrian inscriptions. So far as I know this is the only work of excavation undertaken in this great plain, and I could but groan with vexation to think of the immense wealth of unknown history hidden perhaps forever in the many mounds scattered everywhere about us.

* Dated April 8, 1889.

From Hammam our road lay through an unspeakably barren region, mere heaps of rocks, sometimes rising into hills, and sometimes sown broadcast, with here and there an oasis of visible soil. How the horses kept their footing on some of the tracks over heaps of loose stones and boulders, polished by use, and rendered still more slippery by a rain, would be a mystery to any one who has not ridden Turkish horses over Turkish roads. The central point of this region is *Jebel Sima'an*, or *Simon's Mountain*, quite a high peak, visible far beyond Aleppo on the east. It is named after *Simon Stylites*, although not the actual mountain of his folly, and to him are due the ruins of monasteries, churches, cells and tombs which abound in those regions. According to the regular practice of the country, which has even turned the tomb of *Polycarp* at *Smyrna* into a Mohammedan shrine, there is now a *ziaret* on the summit of *Jebel Sima'an*. This is the region whither the hermits and self-torturers of the degenerating Christian ages resorted, and a region better adapted to that abnormal and forbidding development of religion could not have been found in any land that I have ever seen. Not a tree, not a blade of grass, only huge masses of loose rock hurled about in a monotonously weird confusion. The ruins of this part of the country are very numerous, and the region is largely unexplored.

Toward the east these immense, hopelessly sterile stone fields gradually change into a rocky, or perhaps better, stony plateau, on which lies the city of Aleppo. Excepting *Smyrna* I have seen no city in Asiatic Turkey where life beats with so strong a pulse, but from an archæological stand-point the only object of interest is the citadel. This is built on a great artificial stone mound or hill, dating from the most remote antiquity, but repaired at more recent periods, so that much of the work now visible may be comparatively modern. It is visible for very many miles in every direction.

It was the afternoon of Thursday, the 13th of December, when we left Aleppo in a rain storm, and started for Baghdad via the Euphrates valley. Our first Sunday was spent at *Meskeneh*, Turkish barracks on the Euphrates, the highest point to which the steamboats of the enterprising *Midhat Pasha* succeeded in navigating that stream. Our second Sunday was spent at *Deir*, a city of about 10,000 inhabitants, and

a military station of some importance. Our third Sunday was spent at the long extended village of Anah, the beginning of Babylonia, so far as climate and the like are concerned, where one first finds palm trees in abundance. Our fourth Sunday was spent at Kala'at Feluja, in Mesopotamia, where a bridge of boats was built across the Euphrates a few years since. Tuesday afternoon, January 8th, we entered what is called in our official permission "the glorious city of Bagdad."

The Euphrates valley is the natural route for an army marching from Babylon to the Mediterranean. Had the objective point of such a march been northern Syria, the route would have been throughout the same as ours, while if Palestine or Egypt had been aimed at, it would have followed the Euphrates valley upward to Deir, I suppose, and then crossed a small part of the desert toward Damascus. When David extended his conquests to the Euphrates, or when Nebuchadnezzar's great armies invaded Palestine and Egypt, the line of the river was, I presume, thickly settled, although the ruins which are visible between Aleppo and Kala'at Feluja are almost entirely of later origin. But if the number of the people has diminished, wealth disappeared, and forests and gardens become barren wastes, the life and customs of the common people have remained to a large extent unchanged, and the traveler by caravan to-day travels in much the same manner as travelers did in the days when the merchants of Babylon used to carry wonderful silk goods to the court at Jerusalem, or as when Jewish pilgrims journeyed to and fro between the Holy City and the land to which their fathers had been carried captive. The fertility and the possibilities of the Euphrates valley were a constant source of amazement to me no less than were the utter neglect of the land and the almost hopeless impoverishment and degradation of the people throughout the greater part of it. There are no trees north of Anah, but only tamarisk jungle. The villages are built sometimes of mud, more often of reeds and tamarisk boughs, or else they are camps of rough black tents, banked by brush on three sides, and open to heat and cold on the fourth. How the greater portion of the inhabitants endure the cold I cannot comprehend. There was often frost at night, and on several occasions the puddles and small ponds remained frozen until nine or ten o'clock in the morning. We suffered

severely from this cold, much more, owing to the condition of our life, than we had ever suffered at home. Caravans are in the habit of starting often long before daybreak, in order to come to rest as long before sunset as possible, otherwise they cannot procure food or fuel, or attend to the numerous small matters needful to man and beast after a hard day's journey. We used to start at any time from two o'clock to five or six, and the first few hours, until half-past seven or eight, were always hours of suffering. After this time the temperature was delightful, with the exception of two or three cloudy and rainy days, and at noon the sun was almost too hot. This is the winter climate which people now, and I suppose from time immemorial have endured without sufficient fire or clothing. Camel's dung, tamarisk brush or camelthorn, where they exist, and, in the neighborhood of Hit, bitumen, are the materials of which they make their scanty fires. But it is camel's dung which constitutes the main fuel of the people. You find it everywhere, stowed away for use in sacks, and called coal. In Bible times there was perhaps more wood throughout the whole Turkish empire than at present, but along the Euphrates valley I presume that wood was never abundant, and the scant and insufficient use of fuel which one finds to-day existed in the days when Ezra undertook the journey to Jerusalem. The same conditions also existed, I imagine, in the matter of housing and clothing. While we were suffering from the cold protected by the heaviest clothing we could wear, the natives were exposed to it half naked, and indeed we sometimes saw the children out of doors entirely naked.

But I find that I am spinning out my observations to an inordinate length, and telling, as I fear, nothing that is new or worth the hearing. Only two things I will add. One is that I have been constantly more and more impressed with the unchangeableness of the country, and the valuable commentary which the present affords upon the past. This has been forcibly illustrated during the progress of our excavations at Niffer, or as it is here pronounced Nufar, ancient Nipur, and said by the Talmud to be the Calneh of the book of Genesis. In a number of instances objects which were inexplicable to us have been explained by the workmen, who recognized in them things familiar in their every day use.

The other is the curious difference of type observable along the Euphrates, and also among the tribes of southern Mesopotamia. At Anah the faces seem to be Semitic, of a fine and rather delicate type, while the people of the region immediately to the south, and more particularly the people of Hit, seemed to belong to an entirely different race. Similarly the Affek Arabs, among whom we now are, and the Montefik, further to the south, among whom I have just made a little journey, seemed to me strikingly different. The former are Semitic, but among the latter the noses seem inclined to turn up rather than down, the faces to be broader, and the heads rounder. What explanation to give to these facts, if facts they really are, I hardly know.

THE TWENTY-FOURTH PSALM: AN EXPOSITORY SKETCH.

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This Psalm divides naturally into two parts. No one could fail to notice the division. The first six verses sing themselves along like the stately flow of a broad river. The four following resound like the voice of a trumpet among the mountains. The first section declares the universal dominion of Jehovah in the world and proclaims the character requisite in those who shall gather to worship him. In the second, the gates of some ancient city or building are bidden to lift themselves high to admit one who is the King of Glory, Jehovah of Hosts, Israel's God. It is a natural conjecture, then, made by Ewald, that here have been united under one title the fragments of two Davidic Psalms. Stray snatches of sacred song come floating down the tide of tradition and by zealous, watchful fishers have been caught in the net of the Psalter; then, pieced together with more or less skill, and crowned with a single title, have been mounted in the song collection for

the edification of the church—and often to the wonder and despair of the critical student who searches vainly for the link which joins the two in one. Whether the twenty-fourth Psalm is thus composite will always be an open question with some, dependent on the weight of evidence in favor of one or another connecting idea proposed as the thought in the psalmist's mind which lifted him over the chasm between verses six and seven.

It is strange, however, we may remark in passing that the new critics forget that abrupt transitions are not so surprising in poetry, especially in that of the East. They plead all the peculiarities and irregularities of lyric song where these are needed to defend their conjectures and demand strict logical sequences when any poor psalm cries out against the rack or the dissecting table.

Tradition has connected our psalm with a notable event in the history of David. Its significance is greatly heightened when it is studied in its historical connection. The occasion and the song fit into one another like a jewel gleaming more brightly in its golden setting.

David, king of all Israel, has conquered the one hostile stronghold in all his land, the city of the Jebusites, Jerusalem. He makes it the capital of his kingdom. It must also become the religious center of the nation. The ark of God rests in the house of Abinidab and preparations are made to remove it to a sanctuary prepared for it in the capital city. The first attempt ends disastrously in the death of Uzzah. The ark is left in the house of Obed Edom for three months. Again preparations are made for its removal, at this time on a grand scale as well as more strictly in accordance with the divine law. A splendid company of singers, musicians, soldiers, priests and levites, together with multitudes of the people, and led by King David himself, descend to the place where the ark lies and bring it in triumph to Jerusalem. The levites bear it on their shoulders, preceded by the singers and followed by the musicians with the glad people gathering about them, in solemn, stately procession, with song and psalm and sacred dance, until the emblem of the divine presence is deposited in the tabernacle. Now, either on this occasion this psalm was sung or it was afterward composed by one who threw into it all his joyful recollections of that memorable scene.

Studied from this historical point of view, the psalm possesses a unity and an impressiveness characteristic of almost no other song in the Psalter. Let us in imagination follow the course of the procession as it starts from the home of the Gittite, and find in the historical setting and geographical circumstances help toward the understanding of the poetical order of thought. As they slowly advanced over hill and valley of that then beautiful and fertile land, as each higher elevation disclosed broader reaches of waving forests and spreading harvests, as away off to the west the sparkle of the waters of the Great Sea gleamed in their eyes, and to the east the silvery Jordan bore its waters in swift descent from the Lake of Tiberias, how fitting that they who carried the ark of God, beholding all this scene should sing

" Jehovah's is the earth and its fullness,
The world and its dwellers,
For he hath founded it upon the seas
And established it upon the rivers."

This bright assurance of Jehovah's possession of the whole earth bathes the entire psalm in its radiance. It is the inspiration of the true Israel all along the nation's history. Happy is any man in whose life that thing is a practical, living truth. If the earth is the Lord's, the world and its inhabitants—then, somehow or other, in spite of doubts and fears and falls, in spite of sin and sorrow, nay, even by means of them, there will come forth good, only good at last. He shall be satisfied and if to Him all shall be well, what earnest, faithful, struggling soul may not cherish immortal hope?

And now in their upward course there appeared before them the frowning heights of the city, and highest of all, the place of the Tabernacle—the Holy Hill. The very thought of the universal dominion of Jehovah, enhancing the consciousness of his personal glory and dignity, made them realize the need of purity and righteousness in his worshipers. Behind them lay the dark remembrance of Uzzah smitten of God for his impiety. Before them towered the hill of the Lord. We can almost see the awe-struck company halt before the overwhelming thought until, their hearts burning within them, they take up the song:—

“ Who shall ascend into the hill of Jehovah?
 And who shall stand in his holy place?
 He that hath clean hands and a pure heart,
 Who hath not lifted up his soul unto vanity,
 And hath not sworn deceitfully;
 He shall receive a blessing from Jehovah,
 And righteousness from the God of his salvation.”

Then follow two lines which are somewhat obscure. They seem to be in answer to the personal inquiry which was pressing on their hearts, which weighs down all true, aspiring souls—“Are *we* pure enough to stand before the Lord? Dare we ascend his holy hill?” They reply with a consciousness of integrity:—

This is the nation of them that seek after Him,
 That seek Thy face, even Jacob.

Though Jacob dare not assert itself to be in all respects the realization of the ideal which it has conceived suitable for a worshiper of Jehovah, yet it feels that unquenchable yearning above all other nations of the earth to enter into communion with Him—“to seek thy face, O God.”

Again has the singer risen above all temporal and local bonds and spoken forth words of universal human import. The very wideness of Jehovah's dominion may enhance the awfulness of his holiness in the thought of a sinful soul. As face answers to face, so, in the light of the divine purity, shines the lofty ideal of human rectitude. Yes, and the more terribly clear is the vision of human weakness and folly. Our own favorite goodnesses which we so fondly cherish grow very small and very dark when the divine model of human character and life is set down beside them. Still, despair is not the key-note of life. It is not instantaneous resemblance, but instant search and constant endeavor after Him that Jehovah desires. It is not some hard, mechanical purity or cleanliness that God loves. So far as men, in spite of soiling and marring, have their faces toward the light,—though it be Jacob, even Jacob, yet Jacob after Bethel, the Jacob that seeks the Lord,—so far do they partake of that fine, high character, which God reveals and bestows.

Little by little as they slowly advance, have the towers and battlements of the city risen before them until they now stand before the ancient gates of the fortress. Its walls are lined with the joyful citizens and at the entrance stands a company of singers and priests to receive the emblem of a new religion, the symbol of the conquering Jehovah. Then in responsive choruses from without and within, the psalm rings out its salute and its challenge :—

“Lift up your heads, O ye gates,
And be ye lifted up, ye ancient doors,
That the King of Glory may come in.”

As though the entrance was not lofty enough to equal the dignity of the royal personage who was about to enter.

“Who, then, is the King of Glory?”

The old city of Jebus must know who thus boldly demands entrance into the walls which have received Melchisedek.

“Jehovah the strong, the champion,
Jehovah, the champion in battle.”

“Lift up your heads, O ye gates,
Yea, lift them up, ye ancient doors,
That the King of Glory may come in.”

Not yet is the warder satisfied :

“Who, then, is the King of Glory?”

And the response comes crashing overwhelmingly in upon him :

“Jehovah of Hosts,
He is the King of Glory.”

The challenger is silenced and He that sitteth upon the cherubim advances to occupy, as rightful King, His holy city.

In thus making the psalm a reminiscence of the upward journey on that remarkable day—“the greatest day in David's life,” says Stanley—we gain a clearer conception of the unity of it while the scene itself lends a dignity to the lyric, making it the poetical transcript of an important passage in the history of Israel.

We are brought also to a point whence we may look forward with clearness to the typical significance of this poem.

Evidently it has a messianic character. The bringing of the ark of Jehovah to its rest in the Holy City is an event pointing onward, prefiguring the final coming of one, who is the antitype of the Ark, into the Heavenly Zion. But here an interpretation meets us which has to-day almost universal acceptance. It is that the Psalm, especially its latter half, is a prediction of the ascension of the Christ into heaven. This view was first maintained by the Fathers. It has been accepted by the English Church, which reads this psalm on Ascension Day. Even so critical a scholar as Prof. Briggs, in his *Messianic Prophecy*, seems to favor it. But, as Dr. Delitzsch suggests, such a reference as this violates all true exegesis as well as the analogy of Old and New Testament ideas. No one but those who were determined to find the Ascension in this Psalm would ever have forced it to give this interpretation.

As an Old Testament teaching, it is plainly an Advent Hymn corresponding to the prophecy of Isaiah, "Prepare ye the way of the Lord, make his paths straight." He who is the Lord of the world cometh into his earthly sanctuary to dwell with men. The gates, not of Heaven, but of any earthly dwelling-place or city, are too lowly to be equal to the lofty dignity of the King of the Earth. Not angelic hosts but human beings question the right of this King of Glory until they are made aware that Jehovah of the Hosts of Heaven is standing at their gates.

After all, man's drawing near to God means God's drawing near to man. Talk as you will of the progress of the species, that only is real progress which is toward God and we move toward God only as we enter more and more into his revelation of himself. Here lies the only hope of purity for man. To the voice crying unceasingly for "clean hands and a pure heart," comes the loud and clear response, "Lift up your heads, O ye gates, that the King of Glory may come in." In his entrance into the temple of the human life, he brings purification and peace into its inner sanctuary. The coming of the Christ is the glorification of humanity.

In the New Testament circle of ideas the second advent is prefigured by the first. The New Testament Zion, the

Heavenly Jerusalem, is the Church. When Jesus said, "the hour cometh, when neither in this mountain nor in Jerusalem shall ye worship the Father," he brought to nought the local worship of God, but only because he was come to earth to establish a spiritual, universal worship by dwelling in the midst of his church. So that the true fulfillment of this prophecy is found in the inspired words of the author of the Epistle to the Hebrews, "Ye are come to Mount Zion, unto the city of the Living God, the heavenly Jerusalem," which is heaven brought to earth in the abiding presence of Jesus the Christ with his people, the Temple of the Lord. And it shall receive its full-rounded completeness when the Christ shall finally appear, and they who attend him shall cry at the portals of his earthly temple, "*Lift up your heads, O ye gates*"—and saints within long expecting shall reply, "*Who then is this, the King of Glory?*" and without waiting for a reply fling wide the doors and together the whole company, the general assembly and church of the first-born in heaven and earth shall take up the strain, "*Jesus Christ, he is the Lord of Hosts, he is the King of Glory.*"

THE STUDY OF THE COGNATES.

By Professor GEORGE H. SCHODDE, Ph.D.,

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It is almost a work of supererogation to point out the necessity and benefits for the student of Hebrew of an acquaintance with the dialects organically connected by family relation with the language of the Old Testament. The fact that the Old Testament men in America are in constantly increasing numbers engaging in this attractive work is evidence sufficient that this necessity and utility are clearly understood. The study stands in the closest possible connection with that method of investigation which in the records of modern science has been the most fruitful of far-reaching results, namely, the comparative. It is an application to Old Testament philology of that method which not only in the natural sciences,

but also in the mental and moral, has contributed most to their best advancement, although its one-sided abuse has also sometimes been the cause of immature and unwise hypotheses.

To this principle of sound method must in the case of Hebrew be added also the fact that the meagre and limited literature of the language refuses to supply the student with all the material and data which he needs for an intelligent understanding of the sacred tongue. To only a limited extent is a deeper understanding than the mechanical possible on the basis of the Hebrew alone. In both grammar and lexicon much must remain unsolved without the aid of the sister tongues. Even in those grammars which aim to explain the Hebrew on the basis of its own data merely, as is done by Ewald, the principles and philosophy given of the origin and character of the language are almost altogether based upon the study of the cognates. The current myth that practically Hebrew has no syntax can find credence only where an ignorance of the Arabic makes an insight into this syntax an impossibility.

Naturally a student will begin his work in the cognates with the mastery of that dialect which is represented in the Old Testament itself, namely, the Aramaic, formerly and incorrectly called Chaldee. This is all the more in place because it is that sister tongue which is most closely connected with the Hebrew itself, and shows some important facts of divergence and difference equally as well as do some of the other cognates. Thus considerations both of practical utility and of method favor this beginning. Fortunately the student is enabled to do this work thoroughly because he is supplied with as good tools as he has for the Hebrew itself. The publication in the Baer-Delitzsch series of a critical Massoretic text of Ezra and Daniel furnished the basis for the preparation of a reliable grammar of Biblical Aramaic, which work was performed a half dozen years ago by the scholarly editor and reviser of Gesenius' Hebrew Grammar, Professor Kautzsch, now in Halle occupying the chair of Gesenius. In completeness and thoroughness this grammar is fully up to those of any of the cognates. About all the Hebrew lexicons cover the Biblical Aramaic also, and the researches in the latter have kept pace with those in the former department. The

Aramaic grammar in the *Porta Orientalium Linguarum* series has not yet appeared in a revised form under the present management of Professor Strack and in the shape in which it last appeared in 1872 as the second edition by the founder of the series, the late Professor Petermann, it is entirely antiquated and should not be used.

Historically the next in order would be the later forms of the Aramaic as found in the Targums, the Talmuds and the Midrashim. Formerly this field was much more thoroughly cultivated by Christian scholars than were the other cognates; but from the days of the Buxtorfs down to those of Delitzsch, not only no advance was made, but there had even been retrogression. Our own day and date is witnessing a promising revival of interest in post-Biblical Hebrew, although this interest springs rather from the practical problems of Jewish mission work than from the conviction of the philological importance of later Hebrew for that of the biblical period. In the *Porta* series, the editor, in conjunction with Professor Siegfried, of Jena, has published in German a grammar, literature, chrestomathy and glossary of the Neo-Hebraic tongue; and Merx, of Heidelberg, has in the same series issued a most valuable *Chrestomathia Targumica*. Dr. Levy has just completed the publication in four large volumes of a Talmudic dictionary, having issued one on the Targums some fifteen years ago, both of these being most valuable works. Wünsche has been translating a large number of Midrashim and is now engaged in publishing a version of the Jerusalem Talmud, while other aids exist in abundance, among them several grammars written in Hebrew, such as "The Language of the Mishna," by Weiss.

Notwithstanding these helps the work in this field would scarcely repay the student, unless he were already proficient in a number of other cognates. The non-biblical language most valuable for the Hebrew is without doubt the Arabic, it being, from a philological point of view, head and shoulders above all the rest. It is so, principally because on the whole it has retained more fully than any other dialect the features and characteristics which, according to sound linguistic inquiry, must have formed part of the original and primitive Semitic tongue, out of which they all grew, and hence furnishes materially the best basis for an intelligent

understanding not only of the Hebrew but of Semitic philology in general. It is from this point of view that what is probably the best of philosophical grammars of the Hebrew, that of Olshausen, has been prepared, an independent condensation of which can be found in Bickell's excellent manual, to be had also in an English translation. The Arabic is entitled to this primacy from the further consideration that it has developed the possibilities of the Semitic languages as such far more extensively than has any of the others. The only possible exception here is to be made in favor of certain kinds of constructions and sentences which the Ethiopic, under the educational impulse of Greek models and masters, developed with even greater affluence than did the Arabic. The vast wealth of Arabic literature can all the more truly establish its claim. The fact that as a literary language it came upon the stage of history more than two thousand years after the Hebrew does not invalidate the right to preëminence, for the retention of the original features of a language does not depend upon the number of centuries it has passed through, but but upon conservatism of the speakers. Only modern Arabic has on the whole reached that stage of phonetic decay which we have reasons to believe existed in the Hebrew, already at its earliest literary stage. Thus, for instance, the loss of the third vowel in the imperfect forms, found throughout the Old Testament, is characteristic of modern Arabic as over against the classical.

The aids for the study of Arabic are of course many. The beginner will do well to take either Lansing's Manual, or Socin's Grammar in the *Porta* series. Of the latter a second edition is about to appear, both in German and English. As handy a dictionary as can be secured is the Arabic-French one published by the Jesuit fathers at Beyroot. There are a number of splendid Arabic chrestomathies with the necessary glossaries, such as Arnold's. A complete lexicon, such as Freytag's or Lane's, is naturally a large affair, as the Arabic vocabulary is about ten times as large as the Hebrew. The Arabic-English grammar of the recently deceased Professor Wright is still the best of those written on a larger and philosophical plan, chiefly because it is largely based on the native Arabic grammarians, who must be studied if an entirely satisfactory knowledge of the genius and grammar of the language,

particularly its syntax, is to be gained. But this work, as well as the study of the native lexicographers, must be left to the specialist, the ordinary student of the tongue being of necessity forced to be satisfied in this regard with information from secondary sources.

The transition from Aramaic to Arabic is much more difficult and less natural, but a good deal more profitable, than that from Aramaic to Syriac. In reality the Aramaic and Syriac are but two branches of one language, a western and an eastern, the most striking difference at first glance consisting in the difference of alphabets, consonants, vowels and other reading signs. In grammatical points they present about the same phenomena, differing from each other in this respect in degree only, but not in kind. Still the material with which the Syriac scholar operates is quite different from that of the Aramaic, the latter being almost entirely a Jewish literature, the former a Christian. Both are of more value lexicographically than grammatically, and in the latter respect more in the line of change in sound and letters than in that of the origin and character of forms, or in regard to syntax. Nestle's Syriac grammar in the *Porta* series, just now in a new second edition, is the best introductory manual. A handy Syriac dictionary is still a desideratum. Good chrestomathies with glossaries are those of Rödiger and Kirsch. In general the Syriac has not been as thoroughly studied from the philological point of view as has the Arabic, the chief reason being probably that the great interests of its literature are theological and historical, or at any rate they have been utilized mainly in that direction. The best larger grammar is that of Nöldeke.

The African branch of the southern section of the Semitic family is the Abyssinian. It is related closely to the Arabic, yet has many individual features as well as many that connect it with the northern branch. The literature is entirely Christian and ecclesiastical. Dillmann's larger grammar in German and large lexicon in Latin are as scientific and thorough expositions of this tongue as could be asked. Praetorius has recently in the *Porta* series issued in German and Latin an excellent Ethiopic grammar, which is by no means an extract from Dillmann, but the fruit of independent research, and

should under all circumstances be the first work put into the hand of the beginner.

Over against the other dialects Assyrian has the preëminence of being also materially a valuable source of information for the Old Testament student, and not only from the side of language. The chronology, history, literature, etc., of the Old Testament have received wonderful help from this source. Grammatically Assyrian cannot be said to have made valuable additions to our knowledge of Hebrew or of the Semitic languages in general, but from the point of lexicography the contributions have been good, and promise, after carefully sifting what has been found, to be still better. The great difficulty in studying this language is the acquisition of the signs. Lyon's grammar, as also the new one of Delitzsch in the *Porta* series, furnish the texts in transliteration, and the new Assyrian library in four volumes edited by Schrader gives the most important texts in both transliteration and translation. By these means the student's path into this attractive field has been greatly smoothed.

AN OUTLINE PLAN FOR THE STUDY OF THE EPISTLE TO THE ROMANS.

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[REMARK.—The following plan is intended merely as an introduction to the questions and topics to be studied in connection with the Epistle with references to some of the most important aids to the study. It is adapted to one beginning the critical study of the book and contemplates an examination of the most important points. It does not aim to impart any instruction beyond indicating topics for study and directing the student to sources of information concerning them. In a word, it aims to show what needs to be done by one who would understand Paul's greatest doctrinal epistle.]

I. PRELIMINARY STUDIES.

(1) Read the whole epistle through carefully at a single sitting with a view to deciding (a) for what *class* of readers—Jewish or Gentile—it was written, (b) what was Paul's *purpose* in writing it. (2) How does the view taken of (a) affect that to be taken of (b)? (3) Seek any hints in the epistle or elsewhere in the New Testament that may throw light upon the founding of the Roman church. (4) What was its relation to the apostle? (5) Is the epistle properly called a "system of theology" or a "treatise"? (6) Does any reason appear in the study of the foregoing questions why the apostle should have written so elaborate and doctrinal a letter to the Roman church?

After answers, as definite as possible, have been reached by the student's own inquiry, he should consult one or more Introductions to the epistle, such as Gloag's (Int. to Paul. Eps.), Weiss' (Int. to New Test.), or those prefixed to the commentaries of Meyer or Godet.

II. ANALYSIS OF THE EPISTLE.

(1) Determine the *central thought* of the epistle and divide it into its (a) *doctrinal* and (b) *practical* sections. (2) Analyze carefully the treatment of this leading thought, defining how Paul treats it (a) *negatively* and (b) *positively*. (3) Taking the

portion of the epistle that establishes its central thought *negatively*, note how he does this in application (a) to the *Gentiles* and (b) to the *Jews*. (4) Taking the *positive* proof of his main thesis, distinguish (a) the general introduction of the truth to be proved, (b) the Old Testament proof of it, (c) statements of consequences, and (d) the bearing upon the theme of any further expositions of doctrine or discussion of objections. (5) Determine the purpose of chs. 9-11, and their relation to the epistle as a whole, and analyze and paraphrase their contents. (6) Note the scope of the practical and hortatory portion of the epistle.

III. EXEGESIS.

(1) Observing the analysis of the course of thought that has been made, study and make a minute analysis of the course of thought in each division *as a whole*. (2) Note points that are obscure and reserve them for special examination. (3) Carefully define all important words, such as *faith, righteousness, justify, redemption, propitiation*, consulting for the purpose, if using the Greek text, Thayer's or Cremer's Lexicon; if the study is on the basis of the English, such treatises as Godet's and Beet's commentaries may be consulted with profit. (4) Examine with special care the *connections of thought* as established by such words as *but, for, therefore*, etc. (5) Study the bearing of all Old Testament passages quoted or referred to, comparing Paul's employment of them with the force which they have in the Old Testament setting, and seeking the *point of connection* between the original force and the New Testament use.

IV. BIBLICAL THEOLOGY OF THE EPISTLE.

[REMARK.—Two examples only of this method of study are given in connection with important topics in the epistle.]

I. Teaching of the epistle respecting *Sin*. (a) Its forms and development in the Gentile world (1: 18-32), (b) in the Jewish world (2: 1-3: 20). (c) Sin's origin (esp. 5: 12 sq.) and consequences (1) in this life, (2) in life to come. (d) The relation of the law to sin (esp. ch. 7) and its development into conscious transgression. (e) Incompatibility of sin with the Christian life (esp. ch. 6).

II. Teaching respecting *Redemption*. (a) Its origin, how related to the nature of God? (b) How related to the divine righteousness (3:25, 26)? (c) By what acts of Christ accomplished? (d) How appropriated by man? (e) Its consequences in the individual life (esp. ch. 8) and in the moral life as related to others (see esp. the practical portion and collate its principal maxims for religious life).

V. SPECIAL TOPICS.

[REMARK.—These and kindred topics are suitable for essays or for such definitions and outlines as could be expanded into essays.]

1. Paul's theistic argument.
2. The description of the state of the Gentile world (ch. 1) compared with the testimony of secular history.
3. Paul's use of the Old Testament.
4. The doctrine of civil government in ch. 13.
5. Paul's treatment of "weak brethren" (ch. 14).
6. The bearing of ch. 7 upon the manner of the apostle's conversion.
7. The forms of argument and modes of thought which the epistle illustrates.

[I append a very brief list of commentaries with a few words of characterization : 1. Boise (J. R.); brief philological annotations (Am. Bap. Pub. Soc., Chicago). 2. Abbott (Lyman); stimulating and helpful, with supplementary essays (A. S. Barnes & Co., N. Y.). 3. Beet (J. A.); practical and readable (Hodder & Stoughton, London). 4. Stuart (Moses); an interesting critical exposition (W. F. Draper, Andover, Mass.). 5. Godet; thorough, scholarly, and, in the main, intelligible to those who do not read Greek (Funk & Wagnalls, N. Y.). 6. Meyer; minute, critical, technical, and exhaustive, with very full and valuable supplementary notes by President Timothy Dwight (Funk & Wagnalls, N. Y.).]

THE POSTEXILIC HISTORY OF ISRAEL. VI.

By Professor WILLIS J. BEECHER, D.D.,

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THE LAW IN THE TIMES OF EZRA AND NEHEMIAH.

No one disputes that Ezra and men associated with him had something very important to do with the existence of the Hexateuch, in its present form. Postbiblical tradition testifies very abundantly to this, making Ezra the second giver of the law, and counting his work on the law inferior only to that of Moses. The New Testament and Ecclesiasticus are indeed silent concerning this tradition, but the books of Ezra and Nehemiah confirm it. See Ezra 7:6, 10, 11, 12, 21, 14, 23, 25, 26; 10:3; Neh. 8:1, 2, 3, 4, 7, 8, 9, 13, 14, 18; 9:3, 13, 14, 26, 29, 34; 10:29, 30, 35, 37 (28, 29, 34, 36); 12:26, 36, 44; 13:1, 3.

But what was the actual work done on the Hexateuch by Ezra and his associates? Did they simply preserve authenticated copies, and call attention to the laws, and procure the enforcement of them? Or did they themselves originally write most of the Priestcode, and compile the Hexateuch as a whole? Or is the truth somewhere between these extremes? To answer these questions is to solve the whole problem of Hexateuchal criticism. At present we have only to do with that part of the answer which is found in the direct statements made in the accounts of the work of Ezra and Nehemiah.

No one disputes that, according to the accounts, these two men possessed in written form the legislation which they promulgated and enforced. This might be proved, if necessary, by the passages just cited, and by Neh. 8:3, 5, 15.

No one disputes that the men of Nehemiah's great convocation were in possession of the historical statements contained in the Hexateuch and in the books of Judges, Samuel, and Kings, in the order in which these books now contain them.*

* Neh. 9:6-8 summarizes from Genesis, 9-20 from Exodus and Numbers, 20-22 from Numbers and Deuteronomy, 23-25 from Joshua, 26-31 from Judges, Samuel, and 1 Kings, and 32-35 from 2 Kings.

No one disputes that the narrative of the times of Ezra and Nehemiah represents that the Hexateuchal legislation as a whole was then in existence. If proof is demanded for this fact, it will be abundantly found in the earlier and later parts of this article.

No one disputes that this narrative refers the legislation of which it speaks very prominently to Moses, and thus claims that it was, in the main, in existence from the times of Moses.* This is limited, however, by the fact that these men sometimes also ascribe to "the prophets" the authoritative precepts to which they appeal.† Apparently, they regard Moses as the first and greatest of the law-bringing prophets, having authority because he is "the man of God," Ezra 3:2. This point will presently receive further attention.

This testimony is very explicit. If it is simply true and historical it settles the question. How are we to regard it? Is it trustworthy history? or incompetent history? or fiction? Is there any theory of the matter that can be reconciled with the idea that the Priestcode was mainly written in the times of Ezra and Nehemiah?

1. The hypothesis that these men greatly changed and supplemented the ancient writings which they edited does not seem to me, at the outset, violently improbable. Even the hypothesis of changes and additions so great that the attributing of the laws to Moses is rather by figure of speech than in actual fact, does not seem to me so absurd as to be utterly

* "We have not kept the commandments, etc., which thou didst command Moses thy servant. Remember, I pray, the word which thou didst command Moses thy servant, saying," Neh. 1:7, 8.

"And upon Mount Sinai thou camest down, and spakest with them from heaven, . . . and didst command to them commandments and statutes and law, by the hand of thy servant Moses," Neh. 9:13, 14.

"And they found written in the law which Jehovah commanded by the hand of Moses that the sons of Israel should dwell in the booths . . . and they dwelt in the booths; for thus the sons of Israel had not done, from the days of Joshua the son of Nun unto that day," Neh. 8:14, 17.

See also Ezra 7:6; Neh. 8:1; 10:29; 13:1, and cf. Ezra 3:2; 6:18, and the fact that these accounts speak of the history continuously from the times of Moses.

† "For we have forsaken thy commandments which thou didst command by the hand of thy servants the prophets, saying: The land . . . is an impure land," Ezra 9:11.

"They cast thy law behind their back, and slew thy prophets," Neh. 9:26.

"And thou didst testify with them by thy Spirit, by the hand of thy prophets," 9:30.

unworthy of investigation. Neither of these hypotheses necessarily amounts to a charge of untruthfulness or of pious fraud as against the record we have. But the presumption is against both the hypotheses, and both must be rejected unless sustained by sufficient proof; and the second is exceedingly improbable, because contrary to the usual phenomena of human history.

2. On examining the accounts of Ezra and Nehemiah, we should expect to find one class of phenomena in case the Hexateuchal legislation was then really ancient, and a different class of phenomena in case they themselves had just originated much of this legislation, baptizing it by an ancient name. It may be, therefore, that such an examination will indicate in which way we ought to interpret the testimony.

If the Hexateuch was then not less ancient than the other pre-exilic sacred writings they possessed, we should expect that these men, in the use they make of it, would not very sharply distinguish it from the other writings. On the other hand, if they themselves had just compiled the Hexateuch into a code, for the purpose of giving character to the Judaism of their times, the new law-book would be, in their minds, sharply distinct from all other writings. As a matter of fact, they betray no consciousness of any such distinction; in the use they make of the sacred writings, the Hexateuch and the other books simply run together, with no drawing of any border line. We find here no such distinction between the law and the prophets, or between Moses and the prophets, as appears in the Jewish and Christian fathers of the later times, or even in the New Testament, or Josephus, or Ecclesiasticus.

If the Hexateuch was really ancient, in their times, we might expect to find them appealing to it in common with the other ancient sacred writings, for authority for the laws they were endeavoring to enforce; if it was a new law-book, just prepared by themselves, and having sacred sanction, we should expect to find that they had included in it all that they regarded as necessary for the times, so that their appeal would be almost exclusively to the new law-book, and not much to the other Scriptures. Actually, they appeal to the other Scriptures about as much as to the Hexateuch. Indeed, the institutions they foster are, to a very large extent, those not mentioned in the Hexateuch, but mentioned in the other

books; notably in the books that treat of the times of David and Solomon.

If the Hexateuchal legislation was then really ancient, we should expect that, when they came to enforce it, they would supplement it by such specifications and additional regulations as the changed condition of the times required; on the other hand, if it was a law-book prepared by themselves, we should expect that they would put all such specifications and new regulations into the law-book itself, and would on no account admit any other legislation than that of the law-book. In fact, the accounts represent that they made new regulations in regard to almost every legal point they touched.

By way of illustrating these principles, let us examine a few of the phenomena.

Their mode of quoting the older Scriptures.—Their habit of intermingling the Hexateuch, in their citations, with the other books, has already been illustrated by the fact that they appeal to the prophets as well as to Moses, and by the fact that the historical recapitulation in Neh. 9 passes on, without a break, from the history recorded in the first six books of the Bible to that contained in the following books. It might be further illustrated by most of the instances that are cited for other purposes in the remainder of this paper. For the present, we confine our notice to one illustration—that found in Neh. 1: 5–11. In this passage are five citations from Deuteronomy, and three from Solomon's prayer at the dedication of the temple, intermingled in the following order: 1: 5 cites Deut. 10: 17, and 7: 9; 1: 6 cites 2 Chron. 6: 40, cf. 7: 15; 1 Kgs. 8: 29, 52; 1: 7 cites a current Pentateuchal phrase; 1: 8, 9 is a resumé of Deut. 4: 25–31, or Deut. 28: 64 and 30: 1–5, modified by 1 Kgs. 8: 46–50, especially 48, or 2 Chron. 6: 36–39, especially 38; 1: 10 cites Deut. 9: 26; 1: 11 cites 1 Kgs. 8: 50.

Sacred persons.—In the times of Ezra and Nehemiah, we find the high priest, priests, and Levites, substantially as in the Hexateuch, if we allow the accounts in Deuteronomy and Joshua to supplement those of the Priestcode. Otherwise, "the priests, the sons of Aaron," of Exodus and Leviticus are greatly unlike the postexilic priests, being very few in number, and the close blood relatives of the high priest. But the Gibeonites of the Hexateuch (Josh. 9: 27) have disappeared, and in their stead we have Nethinim, and perhaps other tem-

ple servants, in a service that is said to date back to David's time, Ezra 8:20 et al. We further have "captains of the priests and Levites," Ezra 8:29; 10:5; and singers and gate-keepers, Ezra 7:7, 24; Neh. 7:1, et al., none of them anywhere mentioned in the Hexateuch. It is quite incredible that the usage described in the Priestcode would have differed so from the usage then existing, if the Priestcode had then only just been produced.

The one sanctuary and the sacred year.—In Ezra 7:15; Neh. 1:9, etc., the history of these times recognizes the Pentateuchal doctrine of a central sanctuary. In Neh. 10:34 (33) are mentioned the continual burnt offering, the new moons, the sabbaths, and the appointed feasts. In these and other ways the sacred year of the Pentateuch is sufficiently, though not very fully, recognized. The sabbath is mentioned many times in Neh. 9:14; 10:32 (31) seq.; 13:15 seq., traffic on that day being the especial practice rebuked; this renders it significant that traffic does not appear among the many specifications of sabbath-breaking that are given in the Hexateuch. Such specifications are numerous; if they had been prepared in the times of Nehemiah, and for these times, they certainly would not have omitted the one point that peculiarly fits these times.

The feast of Tabernacles.—Probably it is fair to assume that the first day of the seventh month, Neh. 8:1, 2, was observed as the "memorial of blowing of trumpets," Lev. 23:24; Num. 29:1, though the account in Nehemiah says nothing of this. But the reading of the law on this day, 1-8, and the gathering of the second day, with its study of the law, 13, are both extra-Hexateuchal. In the absence of information, we may assume that the day of Atonement was celebrated on the tenth day, according to Lev. 23:27; Num. 29:7-11. The narrative in Nehemiah specifically informs us that the feast of Tabernacles was kept the seven days required by the law, with the "solemn assembly" on the eighth day; and that the people dwelt in booths according to the law.* But the proclamation to go out into the mountain country and gather branches, Neh. 8:15, is not in the Hexateuch, but is an innovation of Nehe-

* "The sons of Israel shall dwell in booths," etc., Neh. 8:14, is cited, with slight verbal changes, from Lev. 23:42. Some of the trees specified in Neh. 8:15, though not all, are those specified in Lev. 23:40.

miah's, as are also some of the other details that are mentioned. And in Neh. 8:17, we are definitely informed that this celebration of the feast differed from any that had ever previously been held.* It should further be noticed that the sending of portions as a festival custom appears only in Neh. 8:10, 12; Esth. 9:19, 22, and possibly 2 Chron. 31:19. There is no hint of it in the Hexateuch, though there may possibly be in 1 Sam. 1:4, 5.

The public reading of the book of the law.—Such reading, at the feast of Tabernacles, Neh. 8:18, and perhaps 13:1, was according to Deut. 31:10–13, provided we assume that the first year of Nehemiah was “the year of release,” at “the end of seven years.” In Neh. 8:2, 3, the reading is in the public assembly (*qahal*), and before women as well as men, as required by the precept in Deuteronomy. The portion said to have been read, Neh. 13:1, is from Deuteronomy; very likely, the same is true of the reading of 8:1 seq., since the weeping there spoken of would very naturally attend the threats made in Deuteronomy. The precept concerning the dwelling in booths, Neh. 8:14, is, of course, not from Deuteronomy, but that was brought to light, not by the public reading in the congregation, but by special instruction given to certain selected persons, 8:13. On the whole it seems probable that the directions given in Deuteronomy were followed, as far as they went; but the account in Nehemiah mentions many particulars not provided for in Deuteronomy: the reading on the first day of the month, the special instruction on the second day, the reading at the fast, the twenty-fourth day, 9:3, and the whole ritual of the reading, including the “tower of wood,” the priests on either hand, the standing of the people, the blessing by the reader, the response by the people, the explaining by the Levites, 8:4–9. If the Priest-code had then just been written, largely for the purpose of supplementing Deuteronomy by giving details of ritual, is it likely that it would be thus silent in regard to all these regulations?

* “For from the days of Jeshua the son of Nun unto that day, the sons of Israel had not done thus.” The word *ken*, thus, is made emphatic by being thrown out of its natural place. It is very strange that some have understood this sentence as affirming that they had never before dwelt in booths at the feast; the affirmation clearly is that they had never before *so* managed the matter of the booths as they did at this time; and this implies the previous existence of the custom.

Sacred services.—In Neh. 10: 33–40; Ezra 7: 16, 17; 8: 28, 35; 9: 4, 5; 10: 19, et al., are mentioned the shewbread, the burnt offering, the sin offering, the trespass offering, the meal offering, the drink offering, the tithes, the first fruits, the firstlings, free will offerings of more than one sort, the fact that the priests and the sacred vessels are holy to Jehovah, and, in fine, so full a list of the Pentateuchal sacred services as to justify us in inferring that the whole Pentateuchal system of worship was in operation. But the variations mentioned are very considerable, and that though the whole space given to these matters extends only to a few sentences. “The evening meal offering” is spoken of in Ezra 9: 4, 5 in a way that can hardly be paralleled in the Pentateuch. In Neh. 10: 35 seq., several details are added to the Pentateuchal precepts in regard to tithes and first fruits, and a new precept given for bringing these “unto the chambers.” The yearly poll-tax of one-third of a shekel for temple expenses, Neh. 10: 33 (32), is new, being an entirely different thing from the half shekel tax of Ex. 30: 11 seq.; 38: 25 seq., which was paid once for all, and was used for building, and not for current expenses. The wood offering, and the casting of lots for it, Neh. 10: 35 (34), are entirely new.

These differences of detail would be significant, even if they stood alone. But in addition to these is the fact that the public religious services on which most stress is laid, in the times of Ezra and Nehemiah, are of a kind that do not appear at all in the Hexateuch. The solemn entering into oath of Neh. 10: 30 (29) might indirectly find precedent in Deut. 29: 11 seq., though nothing of the kind is indicated by either the circumstances or the phraseology. But the sealing of Neh. 10: 1, 2 (9: 38; 10: 1), as a public religious act, has no parallel in the Hexateuch. Prominent among the religious services of the times of Ezra and Nehemiah is public fasting, with wearing of sackcloth, and earth upon the head, Ezra 8: 23; Neh. 9: 1; nothing of the kind is required in the Pentateuchal legislation. Similar statements might be made in regard to public prayer, and in regard to the responsive services connected with the reading of the law, Neh. 8 and 9, e. g. And the one religious service more prominent in these accounts than any other is choral singing and music, Ezra 10: 24; Neh. 10: 29, 40 (28, 39); 11: 22, 23; 12: 27, 28, 29, 36, 42–47; 13: 5,

10; no service of song of this sort is provided for in the Pentateuchal ritual, though song is often mentioned in the early history, and even choral singing (see Ex. 15 : 20, 21) is known. Indeed, the song service of Nehemiah's time is specifically referred to the times of David and Asaph, Neh. 11 : 17, 22 ; 12 : 24, 35, 36, 45, 46.

And yet the Priestcode is a book of ritualistic details. Is it likely that men wrote this book for the purpose of regulating the ritual of their times, and yet omitted from it all these important matters in the ritual of their times?

Usury, the redemption of Israelites sold to foreigners, and the year of release.—On the supposition that the first year of Nehemiah was the year of release, and perhaps even without this supposition, what is said in Neh. 5, and in Neh. 10 : 32 (31), fits well enough the precepts given in Ex. 23 : 11 ; 22 : 25–27 ; Lev. 25 ; Deut. 15 : 1–11, etc. There are some resemblances of phraseology which seem to show that reference to these passages in the Pentateuch was intended. But even in this case, the precept used is to be found in the other sacred books, as well as in the Hexateuch.

Separation from the peoples of the countries.—In this central reform of the times of Ezra and Nehemiah, the two prominent points are the exclusion of foreigners from the *qahal*, or national assembly, and the refusal of intermarriage.

The exclusion from the assembly (see Neh. 13 : 1–3, citing Deut. 23 : 3–6, and see also Neh. 2 : 20, et al.) may fairly be said to be based on the precept in Deuteronomy, as interpreted by the general tenor of the Pentateuchal legislation, with its requirement that Israel should be a people set apart to Jehovah.

The case is somewhat different regarding the marriages with foreign women. When this offence is spoken of briefly, in Ezra and Nehemiah, it is simply described as taking foreign wives, Ezra 10 : 2, 10, 11, 14, 17, 18, 44 ; Neh. 13 : 27. But marriages with foreign women are not, in these terms, forbidden in the Hexateuch, while they are disapproved in 1 Kgs. 11 : 1, 8, and probably in Prov. 2 : 16 ; 5 : 20 ; 6 : 24 ; 7 : 5 ; 20 : 16 ; 23 : 27 ; 27 : 13. Moreover, 1 Kgs. 11 : 1, 8 is definitely cited in Neh. 13 : 26. In the passages in Ezra and Nehemiah where the offence is further defined, the appeal is to the prophets, as well as to the law, Ezra 9 : 11 ; 10 : 3 ; Neh. 10 :

29-31 (28-30). The phraseology cited is partly from the Hexateuch, and partly from the other Scriptures, Ezra 9 : 1, 2, 10-12, etc. The Hexateuchal precepts appealed to originally cover only the case of the Canaanite tribes, and apply to the other peoples to whom Ezra and Nehemiah apply them, only when interpreted by the other Scriptures, or by Ezra and Nehemiah themselves. See Deut. 7 : 1-4 ; Ex. 34 : 16 ; Josh. 23 : 12 ; 1 Kgs. 11 ; 1, 2. Surely, if the Hexateuchal laws had just been re-edited, and part of them just written, they would have been made to fit the cases in hand, and would not have needed to be extended by usage and interpretation, in order to make them apply to those cases. This consideration has all the more force, when we find that the Hexateuch provides no penalty or remedy for the offence, but leaves that to be done by Ezra and Nehemiah themselves.

It cannot be necessary to pursue the argument farther. Evidently, the books of Ezra and Nehemiah represent the whole body of the Hexateuchal legislation as ancient when Ezra and Nehemiah lived. Distinctly, they regard these men, not as the originators of that legislation, but as students, promulgators, and possibly revisers of it.

SAMUEL, SAUL, DAVID AND SOLOMON.

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Prepared by William R. Harper, Yale University.

STUDY XXI.—THE TEMPLE OF SOLOMON.*

- Remarks:** 1. The great monument of Solomon's time was the temple. Much that has been written concerning it is of uncertain value. While it would, upon the whole, be unprofitable to give the subject the time which would be required to master it, it would be a great mistake, in the study of this period, not to obtain at least a general knowledge of it.
2. The treatment here presented is that of the Rev. Jesse L. Hurlbut, D.D., Plainfield, New Jersey, published in connection with a former series of Inductive Studies.

First Step: The Development of the Temple Idea.

1. The germ of the Temple was the *Altar*, the earliest institution of worship, Gen. 4:3, 4; 8:20. This was regarded as the meeting-place between God and man, with an offering to express atonement for sinners. Wherever the patriarchs encamped, they built an altar of rough, unhewn stones, Gen. 12:6-8; 26:25. This material was employed for the altar throughout Israelite history, Exod. 20:24, 25. The stone was piled up to give it form, but the true altar was the earth within it.
2. An advance was made when special sanctity was assigned to a *locality*, as Bethel, "the house of God," Gen. 13:3, 4; 28:18-22; 35:1-3, 6, 14, 15.
3. Both ideas, of a meeting-place with God, and of a dwelling-place for God, were united in the *Tabernacle*; one in the altar, the other in the Holy of holies, Exod. 25:8. The name of this structure was "the tent of meeting," Exod. 29:42-45; 33:7 (R. V.), i. e., the tent where men met with God. Cf. the modern "meeting-house."
4. After the Tabernacle found a permanent home at Shiloh, it took on by degrees more of the temple-form. The name "temple" first appears in 1 Sam. 1:9. A substantial building with posts, rooms around it for priests (1 Sam. 3:3), gates (1 Sam. 4:13, see margin R. V.), gradually took the place of (more probably, were built around) the ancient tent.
5. The rise of Judah's power under David, and the concentration of worship at Jerusalem, led to the plan of a solid and enduring building. Notice the stages of purpose in 2 Sam. 6:1-12; 7:1-13. A fuller account in 1 Chron. 15-17. The arrangements were made during the close of David's reign, and a store of materials prepared, 1 Chron. 28:11-19; 29:2-8.

Second Step: The Purpose of the Temple.

1. To furnish a fitting place for the public worship of God. The services kept Jehovah prominently before the people, and perpetuated and promoted religion. See Ps. 84.

* The literature on this topic is voluminous; the reader may consult with profit (1) the article on *The Temple* in Smith's Bible Dictionary; (2) the various commentaries *in loc.*; (3) Geikie's *Hours with the Bible*, Vol. III, chap. xvi; (4) Stanley's *History of the Jewish Church*, 2d series, chap. xxvii.

2. To symbolize the presence of God among his people. Hence the house, with its holy place, and holy of holies. Other nations had their idols. Israel had its house wherein no image stood, Exod. 20 : 3, 4 ; Lev. 26 : 11, 12 ; 2 Chron. 6 : 1, 2.
3. To present in symbols the great truths of redemption. These were expressed by the altar and the sacrifices, Lev. 1 : 1-5 ; 2 Chron. 7 : 1-14 ; Heb. 9 : 22. Much of the epistle to the Hebrews is intended to show the relation between the services of the Old Covenant and the salvation under the new.
4. To strengthen the bond of union among the tribes. For this purpose there was but one Temple and one altar for all the Hebrew world, and all rival shrines were forbidden, Deut. 12 : 8-14 ; Josh. 22 : 10-27. Three times in each year the people gathered from all Israel for worship, Deut. 16 : 16. Notice the effect of this on the nation, 1 Kgs. 12 : 26-28.

Third Step : The Building of the Temple.

1. **The Place :** Its earliest mention is in Gen. 22 : 1, 2, 14, though the identity is not certain. Purchased by David, 2 Sam. 24 : 17-25 ; 1 Chron. 21 : 18-30 ; 22 : 1. Chosen as the location of the Temple, 2 Chron. 3 : 1. It is believed that the native rock directly under the Dome of the Rock, miscalled the Mosque of Omar, is the spot where the altar of the Temple stood.
2. **The Foundation :** In order to provide a place, the summit of the mountain was extended on the southern side overlooking the declivity called Ophel. The platform thus constructed looked down 270 feet (according to Josephus, 450 feet to the valley of the Kedron). Under it were arched chambers, and great cisterns containing ten million gallons of water. This reservoir was filled by underground aqueducts from Solomon's Pool near Bethlehem. It supplied the Temple, and during sieges, the city. A reference to this may be in Ps. 46 : 1-5.
3. **The Materials :** These were (1) stone, from quarries still to be seen, north of the city. (2) Cedar, with which the House was covered, and of which partitions and roofs were made. See 2 Chron. 2 : 3-9 ; 1 Kgs. 6 : 8-10. (3) Gold and silver, for decorations, 1 Chron. 22 : 14 ; 29 : 4 ; variously estimated at from 500 million to 5,000 million dollars, according to different valuations of the talent. Obtained by David from the plunder of conquered nations. (4) Brass (perhaps should read *copper*). See the catalogue of brazen utensils and ornaments in 1 Kgs. 7 : 15-47.
4. **The Construction :** Time occupied, see 1 Kgs. 6 : 1, 38. Dedicated eight months after its completion, 1 Kgs. 8 : 1, 2. Built without sound of hammer or chisel, perhaps out of respect for the ancient law, 1 Kgs. 6 : 7 ; Deut. 27 : 5, 6. Excavations show that a trench was hewn out of the native rock, in which the lowest course of stone was laid. No chips of stone, or fragments, are found near it, showing that the hewing was done elsewhere.

Fourth Step : The Plan of the Temple.

1. **Sources of Information :** (1) The two accounts of the building in 1 Kgs. 5-8, and 2 Chron. 3-7. These should be studied carefully. (2) The account of the Tabernacle in Exod. 25-40. Most of the known dimensions of the Temple were twice those of the Tabernacle, and the general plan was the same. Each will help us to reconstruct the other, where figures are not given. (3) Ezekiel's vision of the temple, Ezek. 40-46. Uncertain whether

he describes Solomon's or Zerubbabel's Temple, yet the information is of value. (4) Allusions to the Temple after its building, as in 2 Kgs. 11 : 5-16 ; 12 : 9 ; 16 : 10-18 ; 25 : 13-17 ; and the parallel passages in 2 Chron. (5) The account of the later Temple (Herod's) as gathered from the references in the New Testament, the tract Middoth in the Mishna, and the description by Josephus, who, however, wrote from memory twenty years after its destruction. (6) Recent investigations, especially those under the auspices of the Palestinian Exploration Fund, which have corroborated some opinions, and absolutely refuted others.

2. **The Court:** This was an unroofed quadrangle, surrounded by a wall, corresponding to the court of the Tabernacle, Exod. 27 : 9-18. Dimensions unknown, but stated by Josephus to be about 500 feet square, or one-half those of the court of the Gentiles in Herod's Temple. The wall on the eastern side was known in the New Testament period as Solomon's Porch, John 10 : 23 ; Acts 3 : 11 ; and probably stood as the modern one does, on the ancient foundation. See allusions to this court in 1 Kgs. 8 : 64 ; 2 Chron. 20 : 5 ; 24 : 21. It was divided into two parts, outer and inner, 1 Kgs. 6 : 36 ; 2 Chron. 4 : 9 ; like the court of Israel and court of the priests in the later Temple. The inner court was higher, and the more sacred, Joel 2 : 17. In the courts were (1) *the altar*, built of rough stone, and covered with plates of brass or copper. Its dimensions, 2 Chron. 4 : 1. (2) *The Tank* or "sea," made of brass (copper ?) and standing on twelve brazen oxen, 2 Chron. 4 : 2-5. (3) *Ten lavers*, movable water-carriers on wheels, used for washing the sacrifices, 2 Chron. 4 : 6. Described minutely in 1 Kgs. 7 : 27-39. (4) As some hold, *a grove of trees*, probably in the outer court, Ps. 52 : 8 ; 92 : 12-14.
3. **The Porch:** This was the front or vestibule of the house. It was a tower of stone, covered probably with cedar, nearly 200 feet high, in several stories, and containing rooms for various uses, 2 Chron. 3 : 4. Its inside measurements were 20 cubits wide, 10 cubits deep and 120 cubits high. Two remarkable pillars, perhaps named after their makers, stood in the entrance. See 1 Kgs. 7 : 15-22.

Fifth Step : Plan of the Temple (continued).

1. **The Holy Place:** Passing through the Porch, one comes to the *Holy Place*, called in 2 Chron. 3 : 5, "the greater house." Dimensions (1 Kgs. 6 : 17), 40 x 20 cubits. [We may regard the cubit as about 1 foot 8 inches long.] It was in length and breadth twice the dimensions of the same room in the Tabernacle. But we notice several variations from the pattern of the Tabernacle: (1) In place of the golden candlestick, were ten candlesticks or lamp-stands, 2 Chron. 4 : 7. (2) In place of the table of shew-bread, were ten tables, 2 Chron. 4 : 8. At each end of the room were double doors, probably in addition to the veil, 1 Kgs. 6 : 31-33. All of these were changed in the later temple, which followed more closely the plan of the Tabernacle. In the Holy Place stood also the altar of incense, 1 Kgs. 7 : 48 ; 2 Chron. 4 : 19.
2. **The Holy of Holies:** Beyond the Holy Place was the *Holy of Holies*, called in 1 Kgs. 6 : 16 "the oracle." This was a cube of 20 cubits in each dimension, 2 Chron. 3 : 8. It contained two gigantic cherubim of wood, covered with gold, 2 Chron. 3 : 10-13. Also the ark of the covenant and its contents, 2 Chron. 5 : 4-10. For a description of the ark see Exod. 25 : 10-22. In

the later Temple this room was entirely empty (except for a marble stone on the floor, on which the blood was sprinkled on the Day of Atonement), as the ark was lost in the destruction of the city by Nebuchadnezzar.

3. **The Chambers:** Around the temple building, but separate from it, and on independent walls, were rooms for the priests, occupied during each priest's fortnight of service through the year. They were in three stories; the upper stories larger than the lower, on account of different thickness in the wall, 1 Kgs. 6: 5-10; Jer. 36: 10; Ezek. 40: 45, 46; 42: 1-6.

Sixth Step: The History of Solomon's Temple.

The following are the leading events in the history of the Temple :

1. The dedication, 2 Chron. 5: 1-6: 22.
2. The regard for the Temple, Ps. 27: 4; 43: 1-4; 84: 1; 132: 1-5.
3. Its treasury plundered, under Rehoboam. This involved the loss of all the wealth gathered by David, 2 Chron. 12: 9-11.
4. The repairs under Joash, 2 Kgs. 12: 4-15.
5. Desecration by Ahaz, 2 Kgs. 16: 10-19.
6. Reconsecration by Hezekiah, 2 Chron. 29: 1-36.
7. Desecration by Manasseh, 2 Chron. 33: 1-18.
8. Purification and repair by Josiah, 2 Chron. 34: 1-13, 29-33.
9. Final destruction by Nebuchadnezzar, 2 Chron. 36: 11-21; Jer. 52: 12-23.

STUDY XXII.—THE HIGHER CRITICISM OF THE BOOKS OF
SAMUEL.*

- Remarks:** 1. Before concluding our work, it is important that we form some definite conception of the "Books of Samuel" as a whole. Inasmuch as we have studied their contents, we are in a position to do this work without much difficulty.
2. The work to be done may technically be called the *higher criticism* of the Books of Samuel, as over against the lower or textual criticism of those books. The fact that this term has been misunderstood and abused is no good reason why we should drop it.
 3. We are not to be troubled if we find that the material of these books has been taken from several sources. We shall surely find this to be the case. The question of inspiration is in no way affected by the fact.

First Step: Name, Contents.

1. Consider the *name* of the books, and (1) ascertain the name employed in the Septuagint, (2) the reason why the books are so called, whether (a) because Samuel was the author, or (b) because he was the chief actor; (3) how can the latter view be true, when, as a matter of fact, Samuel has nothing to do with the events of the Second Book?
2. Make a very hasty review of the contents of the Books under the following divisions:

* The best treatment accessible in English will be found as usual in Kirkpatrick's commentary. Other and, in some respects, fuller aid may be obtained from article on *Samuel* in Smith's Bible Dictionary; Lange's *Samuel* (Chas. Scribner's Sons).

- 1) Samuel's early life, 1 : 1-4 : 1a.
- 2) A period of national disaster, 4 : 1b-7 : 1.
- 3) Samuel's work as judge, 7 : 2-17.
- 4) The first king appointed, 8-10.
- 5) The reign of Saul till his rejection, 11-15.
- 6) The decline of Saul ; the rise of David, 16-31.
- 7) Reign of David over Judah, 2 Sam. 1-4.
- 8) The period of David's growth, 5-9.
- 9) David's fall and punishment, 10-20.
- 10) Various appendices, 21-24.

Second Step : Characteristic Features of these Books.

1. If you read Hebrew, decide whether the linguistic features betoken an early or late authorship ; is the language pure, classic, or full of late words, forms, and idioms ?
2. Recall the material of the books and decide whether the style was (1) living, fresh, vivid ; or dull, heavy, monotonous ; (2) simple, or involved ; (3) minute, or general ; (4) historical or legendary.
3. Read 1 Sam. 9 : 9 ; 17 : 12, 14, 15 ; 27 : 6, and consider the evidence furnished by the books themselves that they are a redaction of material gathered from various sources. Compare the Books of Kings in reference to the same question.
4. With your eye on the brief synopsis given above, think through the books, and try to determine whether there seems to be a unity in them from the point of view of the compiler.
5. Compare (1) 7 : 15-17 with 8 : 1 seq. and 12 : 2 seq. ; (2) 9 : 1-10, 16 with 8 ; and 10 : 17-27 ; (3) 18 : 5 with 18 : 13-16 ; (4) 1 Sam. 31 : 4 with 2 Sam. 1 : 9, 10, etc., and reconcile these apparent contradictions with the view that the books are a unit.
6. Compare the Books of Samuel with those of Kings and Chronicles in reference to the existence of chronological statements, and explain why so few, comparatively, are found in Samuel.
7. Compare, for example, (1) 1 Sam. 14 : 47, 48 with ch. 15 ; (2) 2 Sam. 21-24 ; and note the absence of *chronological* order.
8. Compare (1) the separation of 21 : 1-14 and ch. 24 ; (2) 21 : 15-22 and 23 : 8-39, and note the absence of *logical* arrangement.
9. Note the religious and theocratic character of the books everywhere apparent.
10. Note, finally the very large prophetic element in the Books.

Third Step : Sources, Date, Authorship.

1. Consider the following as probable sources of the material and try to determine what material came from each particular source :
 - 1) Prophetic records of Samuel, Nathan and Gad (cf. 1 Chron. 29 : 29 ; 1 Sam. 19 : 18 ; 22 : 5 ; 2 Sam. 24 : 11 ; 2 Chron. 29 : 25 ; 2 Sam. 7 : 2 seq. ; 12 : 25 ; 1 Kgs. 1 : 8 seq. ; 2 Sam. 12 : 1 seq.). Is not this the more probable in view of the prevailing prophetic element in the books and of the fact that later history constantly refers to prophetic writers ?
 - 2) State chronicles of David (1 Chron. 27 : 24), statistical and annalistic in character.
 - 3) The charter of Samuel (1 Sam. 10 : 25).

- 4) National poetical literature, for example, the Book of Jasher (2 Sam. 1 : 18).
- 5) Oral tradition, which, as all antiquity testifies, was a common method of transmitting even the most important literary material.
2. Consider, now, the date at which the Books assumed substantially their present form :
- 1) What evidence is furnished by the language ?
 - 2) What evidence is furnished by such expressions and allusions as are found in 2 Sam. 13 : 18 ; 1 Sam. 9 : 9 ; 5 : 5 ; 6 : 18 ; 27 : 6 ; 30 : 25 ; 2 Sam. 4 : 3 ; 6 : 8 ; 18 : 18 ?
 - 3) What evidence is furnished by 2 Sam. 5 : 5 ; in the Sept. 2 Sam. 8 : 7 ; 14 : 27 ; 1 Sam. 27 : 6 ?
 - 4) What is the evidence furnished by the writer's attitude toward the offering of sacrifices in various places, 1 Sam. 7 : 5 seq. ; 9 : 13 ; 10 : 3 ; 14 : 35 ; 2 Sam. 24 : 18-25 ?
3. Consider the views which are held concerning the authorship or construction of the Books.
- Remark :** There is no space here for a presentation of even an outline of these views. The student is referred to the commentaries and articles in Bible dictionaries.

*Fourth Step : Parallel Accounts in Chronicles.**

1. Make a rapid comparison, either independently, or by aid of an analysis furnished in some commentary, of the Books of Samuel and that part of Chronicles which traverses the same ground, and note down
 - (1) The material contained in Samuel, but not in Chronicles, e. g.,
 - (a) David's reign at Hebron ; war with Saul's house (2 Sam. 1-4).
 - (b) David's adultery and its punishment, 2 Sam. 11, 12.
 - (c) The history of Absalom's rebellion (2 Sam. 13 : 20).
 - (d) Execution of Saul's sons (2 Sam. 21 : 1-14).
 - (e) David's thanksgiving and last words (2 Sam. 22 ; 23 : 1-7).
 - (2) The events narrated in Chronicles, but not in Samuel, e. g.,
 - (a) Catalogue of warriors (1 Chron. 12).
 - (b) Details of the removal of ark to Jerusalem (1 Chron. 13 : 1-5 ; 15 ; 16).
 - (c) Preparations for building Temple (1 Chron. 22).
 - (d) Organization of Priests, Levites, army, etc. (1 Chron. 23-27).
 - (e) Assembly of the people at Solomon's accession (1 Chron. 28 ; 29).
2. Upon the basis of these facts, try to classify the points of difference between the two books, the things which each makes prominent, which each omits.
3. Upon the basis of these facts try to determine whether the author of one of these books was, perhaps, a *prophet*, the author of the other a *priest*. Which was the work of the prophet, which of the priest ?
4. Now endeavor to ascertain the great underlying purpose of each writer,—the purpose, which (1) led him to insert one kind of material, and omit another kind ; (2) led to a different presentation by each of the same material.
5. Formulate the results of this investigation under the head of Relation of the Books of Chronicles to the Books of Samuel.

* See especially Kirkpatrick, *Second Samuel*, Introduction, chap. 3.

*Fifth Step: Relation of the Samuel History to Old Testament History in General.**

1. Consider, in general, the preparatory character of the entire Old Testament dispensation and that for which it was preparatory.
2. Consider the chief elements included in this preparation, viz.,
 - (1) The training and development of the nation, Israel.
 - (2) The growth and development of the Messianic idea.
 - (3) "God's progressive revelation of himself."
3. Consider the relations of the Books of Samuel to the first of these elements, the training of Israel.
 - (1) The period of Israelitish history immediately preceding.
 - (2) The period introduced at this time.
 - (3) The period which follows the one here introduced.
4. Consider, in a general way, the Messianic idea during this period.
5. Consider the revelation made by God of himself during this period, as seen in
 - (1) The building of the temple.
 - (2) The institution of the prophetic order.
 - (3) The advance in the closer relation of man to God, as illustrated especially in David's Psalms.

STUDY XXIII.—ISRAELITISH CIVILIZATION BEFORE THE DIVISION OF THE KINGDOM.

- Remarks:** 1. Israel first became a nation under David; until that time there was little or no opportunity for the development of national feeling, or civilization. The question arises, What was the condition of things at the time of Solomon's death?
2. The subject was in part covered by Study XX., which had to do with Solomon's reign. Only a small portion of this, however, need be repeated.
 3. This "study" is in substance the same as that prepared by Professor Willis J. Beecher, D.D., Auburn, N. Y., and published as one of a preceding series.

First Step: Political Organization.

1. **Elders:** (1) From 1 Sam. 4:3; 30:26; 11:3; 16:4 and other texts we learn that in Israel *the elders* were a class invested with great power, and that there were elders for a particular city, for a tribe, and for the nation as a whole; (2) no information exists as to how a man became elder, whether (a) by age, (b) by inherited nobility, (c) by some kind of election, or (d) by the fact of being a prominent citizen; (3) from 1 Sam. 11:3; 16:4; 4:3; 15:30; 2 Sam. 17:4, 15, etc., we learn that the elders had to do not only with affairs of local government, but, as well, of matters of national importance; (4) from 1 Sam. 8:4; 10:17; 2 Sam. 2:4; 3:17; 5:3; 19:9-11, etc., we learn that the people and the elders appointed and deposed kings, subject to divine interference.
2. **Civil Divisions:** There were two: (1) that into tribes and families, cf. 1 Sam. 10:20, 21; (2) that into thousands, hundreds, fifties, which, though most frequently mentioned in connection with the army, was nevertheless also a civil division, cf. 1 Sam. 17:18; 2 Sam. 18:1, 4 with 1 Sam. 10:19-21; 23:23.

* See, especially, Kirkpatrick, 2 Samuel, Introduction chap. 5, of which the treatment here suggested is an analysis.

3. **Captains**: (1) In most cases, 1 Sam. 12:9; 14:50; 17:18, 55; 2 Sam. 2:8, etc., the "captain" (Hebrew *sar*) is a military officer; (2) in other cases, however, 1 Chron. 15:5, 6, 22; 24:5, 6, etc., where the word is translated "chief," "master," "governor," "prince," "ruler," it is applied to men who had charge of the music, of business affairs and of civil affairs; (3) from 2 Sam. 4:2 (cf. 1 Sam. 22:2); 1 Chron. 12:21, 28, 34; 11:6, 21; 2 Sam. 23:19, etc., we learn that the captains differed from the elders in being either chiefs of free companies, who had been accepted by the king, or in being under appointment from the king.
4. **The National Assembly**: (1) From Num. 20:10; Josh. 8:35; Judg. 20:1, 2; 21:5, 8; 1 Kgs. 8:14, 22, etc., we learn of a national assembly (*qahal*) in which the people, or more especially the elders and princes (*nesiim*) assembled for the transaction of national business; (2) the gatherings in 1 Sam. 17:47; 2 Sam. 20:14 were not strictly "national assemblies"; (3) it is to be noted that in these assemblies the captains were prominent, the government, probably, being thus represented.

Second Step: Military Affairs.

The information is somewhat scattered and indefinite:

1. **Equipment of a Warrior**: (1) Read the story of David and Goliath (1 Sam. 17) and indicate, as best you can, the dress of a warrior; (2) supplement this by reading, by aid of a concordance, various texts on the words "shield," "helmet," "coat of mail," "sword," "spear," "bow," "arrow," "sling."
2. **Cavalry and Chariots**: (1) Read the law on the subject, Deut. 17:16; (2) Is there any record of the employment of cavalry and chariots in David's times? (3) Read 1 Kgs. 10:26; 2 Chron. 1:14, and note the changes which are in Solomon's times introduced.
3. **Other Details**: (1) Read 1 Sam. 11:7, 8 in reference to the raising of large armies; (2) 1 Chron. 27:1-15 in reference to David's national guard; (3) 2 Sam. 23:8-39; 1 Chron. 11:10-47, roll of David's heroes; (4) 2 Sam. 8:18; 15:18; 20:7, 23; 1 Kgs. 1:38, 44, etc., David's "Cherethites and Pelethites."

Third Step: Architecture and Commerce.

1. Read (1) 1 Sam. 22:6 and note the primitive character of the scene; (2) 2 Sam. 5:9-12; 7:1, 2; 11:2, and note the facts relating to the royal residence.
2. Review the leading features of Solomon's temple, the king's house, the house of the forest of Lebanon, the house of Pharaoh's daughter, Tadmor, the store-cities, and draw an inference as to the condition of architecture and in Solomon's times.
3. Read the accounts given in 1 Kgs. 10:12-21; 2 Chron. 9:11-20 of the fine wood-work, the targets and shields, the ivory throne, the gold vessels, etc., and draw an inference as to the stage of advancement of the decorative art.
4. Study (1) 1 Kgs. 10:15; 2 Chron. 9:14 in reference to "traders" in general; (2) 1 Kgs. 10:28, 29; 2 Chron. 1:16, 17; 9:28, in reference to Solomon's horse and chariot trade; (3) 1 Kgs. 5:6, 8-12; 9:11-14; 2 Chron. 2:8-16; 8:2, in reference to trade with Phœnicia for building materials and skilled labor; (4) 1 Kgs. 9:25-28; 10:11, 12, 22, in reference to voyages, Tarshish-ships; (5) 1 Kgs. 9:18; 2 Chron. 8:4, in reference to an overland trade.

Fourth Step : Population ; Common Life.

1. In reference to the density of *population* consider (1) the 300,000 and the 30,000 of 1 Sam. 11 : 8 ; (2) the 30,000 of 13 : 5 ; (3) the 210,000 of 15 : 4 ; (4) the 800,000 and 500,000, with the 1,100,000 and 470,000 of 2 Sam. 24 : 9 ; 1 Chron. 21 : 5.
2. In reference to the credibility of these numbers, consider (1) that these regions then had a larger area of good soil, and less of barren rock, than now ; (2) that the Philistine force mentioned in (2) above may have been partly allies from great distances ; (3) that the "thousands" may sometimes have been "thousands" of organization instead of being strictly numerical, and that a large proportion of the thousands may not have been full ; (4) that discrepancies may perhaps be accounted for by varying modes of enumeration, rather than by supposing false numbers ; (5) that there are probably some cases of error in the transmission of numbers.
3. In reference to *common life*, consider (1) 1 Sam. 16 : 20 ; 17 : 17, 18 ; 25 : 11, 18 ; 2 Sam. 16 : 1, 2 ; 17 : 27-29 as to what constituted good living ; (2) 1 Sam. 25 : 11-36 ; 2 Sam. 13 : 23, 28, as to what were apparently secular feasts ; (3) 1 Sam. 9 : 12, 13, 22-24 ; 16 : 2, 3 ; 20 : 6, on the local sacrificial feasts ; (4) 1 Sam. 1 : 9, etc. ; 2 Sam. 6 : 17-19 ; 1 Chron. 16 : 1-3 ; 29 : 21, 22a, on the peace-offering to Jehovah ; (5) the texts, taken from a concordance, which contain the words "wine," "strong drink," for the use of wine and strong drink in this period ; (6) 1 Chron. 29 : 3-9, etc., on the accumulation of wealth.

Fifth Step : Administration of Government.

1. Under *executive management*, consider (1) 2 Sam. 8 : 15-18 (cf. 20 : 23-26 ; also 1 Kgs. 4 : 1-6) in its bearing upon the administration of the Kingdom of Israel under David ; (2) the terms : (a) recorder (2 Kgs. 18 : 18, 37 ; 2 Chron. 34 : 8) ; (b) scribe (cf. 2 Kgs. 12 : 10 ; 18 : 18) ; (c) tribute or levy (20 : 24) ; (3) additional information to be obtained from 1 Chron. 27 : 25-34.
2. Under the *administration of justice*, consider (1) Ruth 4 : 12, on the formality of procedure in civil cases ; (2) 1 Kgs. 2 : 25, 34, 46 on the summary treatment of offenders ; (3) 2 Sam. 3 : 27 ; 14 : 6, 7, 11 on the existence of the law of blood-revenge ; (4) 2 Sam. 15 : 2-4, on the right of appeal to the king ; (5) whether these cases and others which may be cited are in agreement or disagreement with the Pentateuchal laws.

Sixth Step : Customs and Manners ; Music ; Poetry ; Writing.

1. **Customs and Manners** : Consider (1) 2 Sam. 13 : 1-22, on the arrangements of the royal household, employments of those belonging to the royal family, simplicity of the royal establishment ; (2) 2 Sam. 13 : 23-29, on the character of the festivities of the princes ; (3) 2 Sam. 14 : 1-24, on the possibility and manner of approach to the king ; (4) 2 Sam. 15 : 1-6, on the simplicity and details of the royal functions ; (5) the contrast with this of Solomon's surroundings (see Study XX.).
2. **Music** : Consider 1 Sam. 10 : 5 ; 18 : 6-8 ; 2 Sam. 23 : 1 ; 6 : 5 ; Amos 6 : 5 ; 1 Chron. 13 : 8 ; 15 : 16, 19, 22, 24 ; 16 : 5, 6, 42 ; 23 : 5 ; 25 : 1-31 ; 2 Chron. 7 : 6 ; 29 : 27, 30, in reference to the condition of the art of music.
3. **Poetry** : Consider in reference to the existence and character of the art of poetry (1) 1 Sam. 2 : 1-10, 27-36 ; 2 Sam. 1 : 17-27 ; 3 : 33, 34 ; 22 ; 23 : 1-7 ;

- (2) the titles to the Psalms; (3) the passages in reference to music (see above); (4) 1 Chron. 16: 7-36; Luke 20: 42-44; Acts 1: 16, 20: 2: 25-31, 34; 4: 25, 26; Rom. 4: 6-8; Heb. 4: 7.
4. **Writing:** Consider (1) the possibility of the poetic, musical, architectural, historical, priestly, and prophetic activity of these times existing without the art of writing; (2) 1 Sam. 21: 13; 2 Sam. 11: 14, 15; 2 Chron. 2: 11; 1 Chron. 27: 24; 23: 27; 24: 6; 29: 29; 1 Sam. 10: 25, etc.

STUDY XXIV.—THE PROPHETIC ELEMENT CONNECTED WITH SAMUEL, DAVID AND SOLOMON.

- Remarks:** 1. It is appropriate to close this series of "studies" with a brief résumé of the material which it furnishes in the line of prophecy.
2. The work attempted must, of necessity, be only a general classifying of the most important points, under a few heads.
3. For a full discussion of the material, the reader is referred to Briggs, *Messianic Prophecy*; Orelli, *Old Testament Prophecy*; Elliott, *Old Testament Prophecy*.

First Step: Texts upon Prophecy.

1. Let us read those detached verses in the Books of Samuel, which have to do with the question of prophecy. These texts are 1 Sam. 2: 27; 3: 10; 9: 9; 10: 5, 6-12; 14: 42; 19: 19, 20, 23; 28: 6; 30: 7.
2. Examine them a second time, with a view to seeing what light they throw upon the following questions:
- (1) What different words are used to describe the prophet? (Prophet, seer, man of God?)
 - (2) How did the prophet receive the divine revelation? (Dream, vision, word of mouth, enlightened spiritual discernment?)
 - (3) What information is furnished about the order of the prophets, and prophetic schools?

Second Step: Prophecies.

1. Make a fresh study of *Hannah's Hymn*, 1 Sam. 2: 1-10, under the following heads:
- (1) Discover the particular circumstances under which the Hymn is said to have been delivered.
 - (2) Study the thought of each verse, and then combine the verses into sections as follows:
 - (a) vs. 1-3. The character of Jehovah,—holy, incomparable.
 - (b) vs. 4-8. The power of Jehovah in the world.
 - (c) vs. 9, 10. His treatment of the wicked and the righteous.
 - (3) Consider now whether the Hymn contains any reference to the supposed occasion of its writing, viz., *Samuel*.
 - (4) Explain how, fifty years before the anointing of a king in Israel, there could be so definite a reference to a king as is contained in v. 10.
 - (5) Consider whether this reference to a king may not be of a prophetic character, and the whole Hymn find its connection with Samuel in view of his work in founding the monarchy.

- (6) Notice, finally, the climax of the poem : *The Lord shall judge the ends of the earth, that he may* (this is the correct rendering) *give strength unto his king and exalt the horn of his anointed.*
2. Study again 1 Sam. 2 : 35, 36 :
- (1) Recall the circumstances, viz., the religious condition of things, the lives of Eli's sons.
 - (2) Read the prophecy and note its general meaning : destruction of Eli's house, raising up of another family.
 - (3) Gather from 1 Sam. 14 : 3 ; 21 : 2 ; 22 : 9 ; 22 : 20-23 ; 1 Kgs. 2 : 27, the facts concerning the subsequent history of Eli's house.
 - (4) Take up (a) the strong argument in favor of interpreting the passage of *Samuel*, based upon the connection of the preceding and following chapters ; and (b) the objections founded on the difficulty of applying to Samuel such terms as "sure house," "walk before mine anointed forever," "priest."
 - (5) Consider the interpretation which would find the fulfilment in Zadok's line, and through this in the Messiah.

Third Step : Prophecies (continued.)

1. Study 2 Sam. 7 : 11-16 (1 Chron. 17 : 10-14) :
- (1) Examine closely the circumstances leading up to the prophecy.
 - (2) Compare the parallel passages in Sam. and Chron.
 - (3) Decide upon the meaning of each verse, e. g.,
 - v. 11. Shalt thou build a house for *me*? Rather *I* will build a house for *thee*.
 - v. 12. When thou art dead I will establish thy seed after thee.
 - v. 13. He shall build a house for me ; I will establish his throne forever.
 - v. 14. I will be his father, and he shall be my *son*; if necessary I will punish him ; but
 - v. 15. I will never leave him, as I left Saul.
 - v. 16. Thy house, thy throne shall be established forever.
 - (4) Now select the great ideas contained in the passage, and those which especially characterize it.
 - (5) In conclusion, determine whether it was fulfilled in Solomon, in the whole royal line of David, including the Messiah, or in the Messiah alone.
2. Study 2 Sam. 23 : 1-7, the last words of David :
- (1) Understand that before these words were uttered the Psalms which David wrote must have been sung.
 - (2) Examine the long, repetitious, yet very interesting introduction in vs. 1-3a.
 - (3) Study the *character* of the righteous ruler as described in vs. 3b, 4.
 - (4) What is the thought of v. 5? "Is not my house so with God, in view of the everlasting covenant, etc.?"
 - (5) Formulate, on the other hand, God's relation to the wicked, vs. 6, 7.
 - (6) Select, now, the great ideas of the passage, as they stand related to the Davidic dynasty.

Fourth Step : The Prophetic Order.

Certain aspects of this subject, in view of Samuel's connection with it, deserve study at this juncture :

1. What, after all, was the relation of Samuel to the order?

2. Consider the number and character of the prophecies and prophets before this period.
3. What were the "Schools of the Prophets?" (1) The localities in which they were held; (2) the subjects studied; (3) the teachers' methods; (4) the character of the students; (5) their means of subsistence; (6) the periods of history in which they flourished; (7) their influence upon Israelitish history.

Fifth Step: The Work of the Prophet.

Only some of the more important aspects of the question may be noticed:

1. The various methods of communication to the prophets, e. g., (1) dream, (2) vision, (3) enlightened spiritual discernment.
2. The particular periods in the history of prophecy in which each of these methods was most prominent.
3. Their relative character; which the highest? which the lowest?
4. The methods employed by the prophet in conveying his message to the people.
5. The work of false prophets in Israel: (1) its extent; (2) its character.
6. Were there prophets outside of Israel? In what respect did their work differ from that of Israel?
7. The place of the work of the prophets in the divine plan of redemption.

Sixth Step: Prophecy.

Consider a few of the questions relating to prophecy:

1. What is it? Are you satisfied with the definition "religious instruction"?
2. What is the origin of prophecy?
3. Distinguish between prophecy and prediction; or are they synonymous?
4. Distinguish also between a prophecy which is *directly* prophetic, and one which is *typically* prophetic.
5. How could men, in the Old Testament times, distinguish false from true prophecy?
6. May some predictions be supposed to have been made from a study of history, past and present, and instinctively, as it were?
7. What is the evidence of the fact that the prophecies had a supernatural origin?

Remark.—It is not expected that at this stage of the work, the ordinary student will be able to answer to himself all the questions here indicated. They are intended rather to stimulate thought and to prepare the mind in a measure for a consideration of the material which will be obtained later.

Concluding Remark: In this series of studies, much valuable material has been omitted, because the original plan demanded a limitation of the amount to be used. It is believed, however, that enough has been furnished, if it has been properly mastered, to give a broad and, in the main, accurate idea of the history and the literature of the period of Samuel, Saul, David, and Solomon.

* See articles in Bible Dictionaries; also *The Schools of the Sons of the Prophets*, by Ira M. Price, Ph.D., *THE OLD TESTAMENT STUDENT*, Vol. VIII, pp. 244-249.

BIBLE STUDY IN THE FAR WEST.

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It is often asserted that the Christian minister in the far West cannot possibly maintain critical habits of study, or attain excellence as a preacher, because of the peculiar conditions under which he labors. That serious difficulties are in the way, all must admit. The theological graduate who goes west to "grow up with the country," finds the country already well advanced on lines that call for repression. Sin is riotous. His attitude must be that of uncompromising protest. If the people around him are not hostile to his work, they are at least prevailing out of sympathy with it. His warfare is a double one. He must strive to infuse a purer moral tone into the life of the community; and he must consciously beat back the influences that assail his own spirituality. The danger is that he will lose both intellectual and spiritual vigor without realizing it. His surroundings are unfavorable to studious habits. Unless he strongly fortifies himself with native resolution, he will insensibly decline in the matter of preparation for the pulpit. After exhausting his reserve fund, the chances are that he will drivel.

Again, the frontier preacher is at a disadvantage by reason of his isolation. He is deprived of those quickening human companionships which are both a gauge and a stimulus to effort. His appliances for study, perhaps, are few. "The hundred best books" are for the most part on the shelves of another; and that other is too far off to be a convenient lender. The choice new books are known to him only through the echoes of a chance review. The "invaluable work" which "no clergyman can afford to be without" (see the latest advertisement), he cannot afford to buy! But the *one* best book is already his; and, despite what the advertisements say, he can afford to go without a great many other books, if he but make good use of this.

No matter how isolated the western preacher may be, or how limited his critical apparatus, or how dull and uninspiring his environment, it is possible for him to devote *some* of his time to conscientious and critical study of the Scriptures in their original tongues. The contention is not that it is always easy, but that it is possible. Moreover, this is the price he must pay, if he would promote thoughtfulness in his people, and keep his own thoughts from becoming stale and trivial. The secret of growth, freshness, usefulness, other things being equal, is with him who studies. Let his privations be what they may, his is not a case that calls for pity, if to his other graces he adds the grace of daily communion with the Holy Spirit speaking through the Greek and Hebrew Scriptures.

The trouble with most western pastors is, that they have gotten behind, and it seems impossible ever to catch up. Their Hebrew has become "misaid"; they are sadly in arrears with "Westcott and Hort." Worse still, their enthusiasm is gone. The fires need rekindling. The desideratum is not *time* so much as *stimulus*. And the largest praise is due the "Correspondence School of Hebrew" for the friendly hand held out to those who have thus lost their grip and become discouraged. The present interest in Hebrew study in the Territory of Utah is directly traceable to its influence. The Utah Hebrew Club was organized in the fall of 1888, with ten members; of these five were pupils in the Correspondence

School. One of the objects aimed at in the formation of this club was the establishment of a local Summer School of Hebrew. By request a brief statement is here given of the results thus far accomplished.

So quiet and unpretentious a movement deserves no notice at all, except perhaps as showing what may be done in the way of self-help by Bible students remote from centers of instruction. Really, three persons of one mind in this matter will constitute a progressive and prosperous Bible school. And there were *five* students enrolled in the Summer School of Hebrew that was held in the Presbyterian church at American Fork, Utah, July 22–August 10, 1889. Of this number, two were ladies—one a missionary teacher, and the other a pastor's wife. Both had been pupils in Prof. Harper's Correspondence School. The other three were ministers, of whom one is a recent graduate of McCormick Theological Seminary, and the remaining two are home missionaries of long residence in Utah. One of the ministers had done some work previously by correspondence. The graduate above mentioned was prevented by ill-health from taking Hebrew in the seminary.

Plans previously made, and which could not be changed, prevented some from attending the school, whose interest and sympathy were at the same time cordially expressed. The enthusiasm of those who came ensured the success of the enterprise from the start. A beginners' class was formed, which covered the ground of the first twenty-five lessons in Harper's Introductory Hebrew Method. The reviewers' class completed the book. An hour before breakfast each day was devoted to sight reading in First Samuel. All of the Hebrew word lists were memorized. The work was characterized by painstaking zeal, and the appetite for Hebrew grew perceptibly.

A small beginning truly! but not on that account to be despised. The plan of holding a similar school next year met with favor. Several new members have recently joined the club. Prof. E. L. Curtis, of the chair of Hebrew in McCormick Theological Seminary, Chicago, promises to come and lend assistance in the conduct of the school next year; and the prospect of a considerably increased attendance is every way encouraging.

That the critical study of the Bible in the original will exert a wholesome influence upon the more popular study of the English Bible, requires no demonstration. It is proper, however, in this connection to refer briefly to a plan of systematic study of the English Bible which has been in operation for three or four years among the members of the Presbytery of Utah. Thus far, owing to the pressure of other work, only one week each year has been devoted to united study. In former years the prophecies of Isaiah and Hosea, the Gospel of John and the Epistle to the Hebrews have been studied with more or less care, in whole or in part. This year the time was given to Haggai and Zechariah, and First Peter. Next year exclusive attention will be given to some portion of the Old Testament. The average attendance at these meetings is between thirty and forty. Some of the teachers make a journey of two hundred miles—half of that distance by stage—in order to attend. New and better methods are applied from year to year. At the same time the work is done with a true missionary fervor, and with an intensely practical aim. Ministers and teachers alike come to this place of study, after a hard year's fight with a system of grossest error, in order to fill their quivers with fresh arrows wherewith to reach "the heart of the King's enemies" (Ps. 45 : 5).

SOME RECENT EXPOSITORY LITERATURE.

Biblical exposition is not becoming a lost art. On the contrary it is becoming a recovered possession of our time. Crowded out of its rightful place for a season by the theological method of looking at the Bible, its star is again to be seen in the sky and in the ascendant. The old days of exposition, when puritan divines expanded the sacred text into tomes and played havoc with the principles of interpretation in the interests of present and temporary application, can never return. It is not desirable that they should. Their memory is kept green in the occasional grotesque effusions of some enthusiastic evangelists and sensational preachers. But as a living force this expository method is not to be found. It committed suicide—dying of an aggravated and inordinate affection for itself, pushing its performance to an extreme so extravagantly absurd, that common sense stepped forward and hurled it out of sight, enthroning abstract theology or meek commonplace in its stead.

But exposition has had a new birth into new conditions. The rise of modern exegesis and the development of the principles of grammatico-historical interpretation made a new library of commentaries necessary, and now they have come in to guide and foster the awakening desire of men for the expository handling of the Scriptures. In these circumstances a sudden growth of this kind of literature is observed. The books are so numerous as to make it difficult to keep up with them. It is purposed, at this time, to call attention to a few of these among the many and to draw out their distinctive characteristics.

Prominent among these works is a series of volumes appearing under the general title of "The Expositor's Bible." Of the general method and scope of this series readers of this journal have already been informed. Some of the volumes have been singularly excellent—others have been lamentably poor. Perhaps the lowest point has been touched in the two volumes of Prof. W. G. Blaikie on the Books of Samuel, which are not up to the mark in matters of exegesis and interpretation, and not seldom sacrifice the Scripture thought to the passion for hortatory and applicative material. The author is a scholarly man and a forcible writer. But he belongs to the old school, as his other writings, valuable and useful of their kind, clearly show.

The volume on Galatians* by Prof. Findlay, of Headingley College, stands well up among the other volumes. Were it not for the singularly high standard which this series maintains, this volume would call for particular commendation. Considering the subject with which it deals, it is, indeed, excellently planned. The book of Galatians is a theological pamphlet with its fundamental and permanent principles appearing in the forms of a temporary occasion. The expositor of its teachings must be one who can disentangle the thread of living thought from the outworn dress. He must feel these great truths with something of the earnestness of the apostle himself and be able to communicate them with fiery intensity of language. In all this Prof. Findlay seems noticeably fitted to his theme. If anything there is too much intensity—too sudden and violent turns from careful exegesis to vehement expression. The language sounds sometimes harsh and unpleasant. The impressions given, while not, indeed, wrong, are more striking

* THE EPISTLE TO THE GALATIANS. By the Rev. Professor G. C. Findlay, B.A. New York: A. C. Armstrong and Son. Pp. 461. \$1.50.

and vivid than are warranted. Not only so, but the manifest result of so constant and unyielding a strain of enthusiasm, poured forth on each and every division and paragraph of his theme is, at last, to weaken attention and dissipate effectiveness. We feel, also, that the expositor has not infrequently wasted time and thought on matters of exegesis, fine points, which are not worth the expositor's or reader's prolonged attention. May it not also be suggested, though with hesitation, that the general impression is, on the whole, sacrificed to the particular thoughts? These are the chief matters of criticism in a work which by its spirit and energy, its careful and scholarly exegesis, and its vivid, striking turns of expression will prove a stimulus and a source of information to many biblical students.

An entirely different train of reflection and criticism is set in motion by the volume on the Epistles of St. John,* by Bishop Alexander, well known for his poetical gifts, who has written a brilliant and devout series of lectures on the Psalms. The volume is really a commentary which emphasizes the expository element. It has a unique character. Its usefulness will lie in its suggestiveness on particular topics rather than in its general availability as a thorough treatment of the Scripture in hand. The discourses are brief; they are partly introductory to the subject, partly discussions of particular texts, partly reflections on subjects rising out of the study of the material. Professing to be expository, the work is really topical. It is an interesting example of what some preachers do when they want to expound, but are so bound by old training and habit that exposition is only another name for discussion of some suggestive theme which the passage contains. No one can fail to be helped by the comments of this eloquent and forcible writer upon what the apostle says—but just *what he says* comes in only by implication and suggestion. Given a careful study of the epistles preliminary to this book and it is a helpful and stimulating comment on these writings. It isolates and develops salient thoughts. The *course* of thought is nowhere followed out and emphasized. It is to be said that St. John is not a clear reasoner and his connections of thought are intuitive rather than logical. It is true, also, that he burns with a few great thoughts, which are constantly set in new light, rather than presents a constant succession of new images and ideas. With these deductions allowed, it still remains that we have in this volume not properly an exposition, but a brilliant study of St. John's thought.

In coming to Revelation,† which is handled by Professor Milligan, one is at first struck with what seems to be an incongruous and unhappy choice. This Scripture needs a poet to interpret its glowing imagery, and here we listen to the most sober, scholarly and sensible of Scotchmen. But on second thought the judgment is reversed. To be sure Revelation has suffered from dry and dusty literalists. But the book has been handled far more ruthlessly by poetical and wild dreamers. The ideal commentator, who combines the best elements of the two extremes, must be still prayed for. Meanwhile the present writer is eminently fair and judicious in what he has done in this volume. He offers a somewhat new element in his method. In each discourse the Scripture material is not supposed to be all before the reader's eye or in his mind from the beginning. In every lecture upon a long section of Scripture, the author starts with a brief passage for exposition, explains and expounds it, and then into the body of his discourse inserts another section of the Scripture, and so on until each chapter or passage with which in that lecture he is occupied has been traversed. This course seems

* THE EPISTLES OF ST. JOHN: TWENTY-ONE DISCOURSES, WITH GREEK TEXT, COMPARATIVE VERSIONS, NOTES. By William Alexander, D.C.L. New York: A. C. ARMSTRONG and SON. \$1.50.

† THE BOOK OF REVELATION. By William Milligan, D.D. New York: the same. Pp. 392. \$1.50.

to be almost necessary in so varied and shifting a scene as the Book of Revelation exhibits, and it offers manifest advantages for the treatment of other books because it re-awakens and holds the reader's thought to the passage in hand. This is no small gain where large portions have to be massed for expository purposes. On the other hand it breaks up the course of thought, each particular passage forming a kind of barrier to cut off any way of approach from what has been left behind. The practical outcome, also, is to prevent any recapitulation of the subject of discourse or any opportunity to present as a whole the single impression made by the entire chapter or section. As to the substance of the exposition of Dr. Milligan it is not necessary to write at length. It is to be noted, however, that the element of application to present life and experience is almost wholly wanting. Hence the volume will instruct the mind more than it will please and edify the heart. And as such it is seriously deficient in spite of its scholarly and reasonable exegesis.

Of all these volumes the palm must be given to that by Dr. Dods, of Glasgow, on First Corinthians.* For a happy union of the practical and the scientific it is distinguished above all. Long passages are treated with so great a respect for the apostle's thought and so marvelous a capacity for fitting every detail of it into the picture, as well with so firm a grasp of its bearings upon practical life and a strong way of putting these edificatory and stimulating thoughts, that the interest is sustained while the meaning and scope of the Scripture is fully apprehended. Still there is felt here, also, the lack of that most important element—the unified impression of the whole epistle. If in Paul's letter there was no great ruling idea, purpose, conception, teaching, or whatever other word may be used to express what we are after, then this book is thoroughly complete. Good reasons might be given for that view. But, *a priori*, the epistle should contain a single thought. That was the way Paul's mind worked. He ramified a single conception. He developed a simple practical teaching. What that was in this case, if there was any, Dr. Dods does not intimate.

It may be that the tone of these reflections has been unreasonably critical. It must be remembered, however, that the attention here has been fixed upon one thing—the expository element in these volumes. While none of them has been fully satisfactory in this respect, warm testimony should be given, were this the time and place, to the wise choice of the men to write these several volumes as well as to the uniform excellence of their writing, the exceedingly high standard of attainment, reached in some cases and aimed at in all, and the union of reverence and scholarship displayed in the exegetical treatment of the Scripture. The American publishers are to be thanked and the American readers to be congratulated, that such books can be obtained at a price within the reach of all.

* THE FIRST EPISTLE TO THE CORINTHIANS. By Marcus Dods, D.D. New York: A. C. Armstrong and Son. Pp. 399. \$1.50.

Synopsis of Important Articles.

The Apostle John.*—It is difficult to express one's idea of this apostle because of the singular spiritual elevation of his character—that element which made him dear to his Master. He was the son of Zebedee and Salome, probably younger than his brother James. Salome, whose nature was an enthusiastically religious one, doubtless exercised much influence over his development. He was not a learned man. His writings show it, for had he been trained in the schools and not by contact with nature and man we would never have had the Fourth Gospel and the Apocalypse. He was a disciple of the Baptist and tells us many things that could have come only from a sympathetic eye-witness of his work. Then he became a disciple of Jesus who at once took him to His heart "because he so leaned on Him and clung to Him." The other disciples seem to have seen how appropriate this relation was and never murmur at it. After the death of Christ he is found at Jerusalem as one of the pillars of the church, apparently not yet having comprehended the entirely independent character of Christianity. Tradition tells us that he long lived at Ephesus and there was buried. In his character is noticed (1) his idealistic nature. He belongs less to the age in which he lived than to the ages that followed him. He sees Jesus with the eye of intuition, his thought clothes itself in general terms. (2) He was contemplative rather than energetic. Yet he was not supine. His feelings flowed deep and strong and expressed themselves sometimes in passionate vehemence of devotion to Christ and indignation against His enemies. (3) He was gentle, womanly, though not timid or effeminate. (4) His nature was preëminently receptive. This is why he was drawn to Jesus and Jesus to him; why he has revealed the heart of Jesus most fully. (5) On this trait of character depend others—his simplicity, sublimity, pathos—all rising out of his absorption of devotion to Christ. These are some of the features of character in the man, from whose thoughts and representation of Christ the deeper and more living theology for which we are anxiously longing, will spring.

A deeply clear and beautiful picture which will hardly bear reduction to the miniature here given.

Polytheism in Primitive Israel.† The use of the term *Elohim* in Gen. 1, is a proof that there was a time when those who then applied it to the one God of Israel, had in the past employed it in its natural meaning of "gods." Other passages indicate it, e. g. "let us make man." The Canaanites are found to use the plural "gods" for the singular, "god" and the Israelites adopted their language. When the term "El" began to be avoided by writers, "elohim" took its place, but though used of the national God, the term implies polytheism in those who used it. That the earliest users of it were affected with some elements of polytheism is seen in the teraphim-worship, and the worship of the high places which died out in Judah first owing to the centralizing of worship at Jerusalem. The frequent lapses of the nation into idolatry show that the old national habits of polytheism still remained. Though there were monotheistic elements in the

* By Rev. Professor William Milligan, D.D., in *The Expositor*, Nov., 1889, pp. 321-341.

† By Rev. Professor A. H. Sayce, in the *Jewish Quarterly Review*, Oct., 1889, pp. 25-36.

Semitic mind and religion, they never developed into monotheism, except where the holy prophets of Israel proclaimed the divine message. Natural causes prepared the way by breaking down the old polytheism. The gods of the Canaanites were identified with the national God of Israel; the unity of the political life in the king led to the unifying of the religious life in the one God. The female divinities of the Semite were absorbed in the male consort. Then the time came when the revelation was given: Hear, O Israel, the Lord our God is one Lord."

This paper, attractive and clear-cut as are its arguments and helpful as its main position may be in explaining some phenomena of the Old Testament, is based on assumptions concerning the history of Israel which do not commend themselves to the majority of students.

The Blood of Jesus Christ; The New Testament Doctrine.* The literal way in which emphasis is laid upon the saving virtue of the blood of Jesus has led many to seek to erase it from New Testament teaching. But it cannot be erased; it belongs to the substance of the book. What does the New Testament mean by it? (1) Scripture says "the blood is the life." Blood is the token of that which is inmost, the life, the character. Hence the New Testament says that we are saved by the blood, i. e. the life, the character of Christ. (2) Blood is also a symbol of transmitted life. There is a power transmittible in God and a power of reception in man. The blood of God, i. e. his character, flows in our lives. We are saved by the blood of Christ when the transmitted nature of God enters into us and becomes part of our own nature through Jesus Christ. (3) It is not mere blood that is shed, which is precious, it is the self-denial and self-sacrifice typified in that blood. Thus the blood of Christ saves in that the life of Christ is laid down for us. But it is only as this life is in us that we are saved by it. We are not saved by "expiation," "substitution," "vicarious" sacrifice. These words are not in the New Testament. We are saved by One who brings the divine life down into the world: and we are saved when our own hearts and our own lives are open and his heart and his life are poured into ours.

This article exhibits what Matthew Arnold called "pouring a fresh stream of thought" about old and established formulas of theology. It seems that the writer, however, gives too little weight to the Old Testament sacrificial system in his explanation of the New Testament view of the Blood of Jesus Christ.

The Bible and Egyptology.†—The points of contact between the Bible and Egyptology on which recent excavations have thrown light are (1) the arrival of Abraham in Egypt, (2) the rise of Joseph, (3) the stay of the Israelites in the country, (4) the Exodus. It is generally agreed that the arrival of Abraham and the settlement of the Israelites occurred at a time when Egypt was governed not by native Pharaohs but by the *Hyksos*. It is highly probable that their invasion of Egypt is connected with the conquest of Lower Mesopotamia by the Elamites. The name of Apepi, Joseph's king, is repeatedly found on the monuments. His statues have been found at Bubastis, which was doubtless an important Hyksos settlement. "Goshen" has been located in the immediate vicinity. Apepi became involved in a war with the native prince, the result of which, not appearing, however, in his reign, was the expulsion of the Hyksos. Rameses II, was the oppressor of the Hebrews. His reign is known very fully to us. Pithom, his store city, has been discovered. Raamses remains unknown. At Naukratis, granaries, probably similar to those in these cities, have been discovered. We are still doubtful about the place of the Exodus. The name "Raamses," whence they started, must be regarded as describing a district. The view of Ebers and Daw-

* By Lyman Abbott, D.D., in *The Andover Review*, Dec., 1889.

† By Edward Naville, in *The Theological Monthly*, Sept., 1889, pp. 145-161.

son makes the Israelites pass south of the Bitter Lakes. The objection is that then they would have had to cross a range of mountains. The view of Lesseps is better, that the passage was north of these lakes. The slightly undulating desert, which has all the appearance of an ancient sea, witnessed that deliverance.

The article is difficult to abbreviate, and should be read as a whole by all students of the Bible,

Discovery and Revelation.†—Apart from what the mind furnishes to itself, there are three ways of gaining knowledge; by tradition, by discovery and by revelation. Which of these methods can account for the Bible? Take (1) the account of the creation. Using "tradition" in the sense of receiving knowledge from others, and taking it on their authority, this account could not have had such a source. Granting that the Chaldean account of creation resembles the Hebrew, we note (a) the Hebrew is the simplest; (b) the impression the Hebrew gives is totally different from that given by any other account. It was a revelation, therefore, to the people of Israel. Now could Moses have discovered it? If so, he was the wisest man, considering his times, that ever lived. His view of God and the idea of creation must have been revealed to him. (2) The same reasoning applies to the Legislation of Moses. It could not have been an outgrowth of the popular thought of the day. The people were never up to it. If Moses "discovered" it all, what surpassing wisdom! (3) Take Prophecy. Did the progressive prediction of the Christ come by tradition? Those who first conceived those ideas, could not have gotten them in that way. Nor could these predictions have come by discovery, for they see too far ahead. This growing idea, the increasing definitions of places and lineage must have been given by Revelation from first to last. The distinction is important between Revelation and Discovery. The Bible could not have come by Discovery as distinct from Revelation. But what if the two are identical: all Discovery being virtually Revelation? This is a favorite modern rationalistic idea. It makes the wise and holy thoughts of the wise men of China, India, Persia and elsewhere to come from Divine Revelation. On the contrary these ideas (1) were not regarded by these thinkers themselves as in any way a revelation; (2) they were not such as could not be reached by discovery; (3) God took no such pains to have them preserved as he took in relation to the Scriptures. Of course there was a divine providence in the matter, and some remains of a primitive revelation still lingered. But the true view of the matter is that God was training his own chosen people up to the introduction of the Gospel, while leaving these other nations, each in its own way, to find and demonstrate the necessity for a Christ and a Divinely instituted ministry.

This article, though somewhat bunglingly written, contains not a little fresh and instructive thinking.

The Doctrine of the Day of Jehovah Before Joel's Time.†—The idea contained in the phrase "Day of Jehovah" is found in the earlier times. In Exodus 32:34 we have the idea enunciated of a great "day of visitation" which it may well be thought, the men of Joel's time had in mind. The phrases "latter days," (Gen. 49:1; Numb. 24:14; Deut. 31:29 etc.) and "that day" (Deut. 31:17, 18) suggest a more or less definite period of time in the future corresponding in the character of its events to the "day" in Joel. It may be granted that these earlier passages are vague, but yet as, warning and promise, they were doubtless handed down, until, in the mouth of Joel they assumed the more definite character of the doctrine of the "day of Jehovah."

A careful and interesting study in the history of biblical theology.

* By Rev. W. D. Wilson, D.D., in *The Church Review*, Oct. 1889, pp. 1-23.

† By Prof. Willis J. Beecher, in *The Homiletic Review*, Nov. 1889, pp. 449-451.

General Notes and Notices.

THE PHILADELPHIA LOCAL BOARD OF THE AMERICAN INSTITUTE OF SACRED LITERATURE.

Philadelphia has had the benefit for five years of Summer Schools given by the American Institute of Hebrew. That Institute recently expired by limitation, and out of it grew the American Institute of Sacred Literature, prepared for a much larger work. Philadelphia had to ask the question whether she was willing to give up the work of the Summer School. The new Institute would not hold Schools here on their own responsibility as the old one had done. If the school was to be continued, it must be under the joint direction of a local committee and the Institute.

Last June a number of meetings were held during the session of the School, and a committee was appointed to formulate a plan for permanent work, and to bring the matter before a representative body. This committee gave a dinner in October to those whom they thought likely to be especially interested in the new movement, and who were best qualified to carry it on successfully. The expression in favor of a permanent Summer School was unanimous. The committee who had the matter in charge nominated the following as Directors of the Philadelphia Local Board, and they were elected unanimously.

Rev. Dr. George D. Balsler, Rev. L. W. Batten, Rev. Dr. John T. Beckley, Rev. Dr. C. W. Buoy, Mr. George H. Crozer, Rev. Dr. S. W. Dana, Rev. Dr. Chas. A. Dickey, Prof. J. Rendel Harris, Mr. Chas. C. Harrison, Rev. Prof. H. V. Hilprecht, Rev. Dr. Wayland Hoyt, Rev. Dr. Henry E. Jacobs, Major W. H. Lambert, Rev. Dr. W. J. Mann, Rev. Dr. S. D. McConnell, Rev. Dr. W. N. McVickar, Mr. Robert C. Ogden, Hon. Robert E. Pattison, Rev. Dr. J. DeWolfe Perry, Rev. Dr. Henry G. Weston.

To these should be added Rev. Dr. Edward T. Bartlett, and Prof. W. R. Harper, who by virtue of their positions in the American Institute, are *ex officio* directors of this Board; and Dr. William Pepper, Provost of the University of Pennsylvania, who was elected a director, at the first meeting of the Board.

This Board will carry on a two-fold work; (1) A Summer School, to be held at the University of Pennsylvania, beginning about the middle of June. At this School instruction of the best character will be offered in all the branches of Biblical study, stated in the prospectus of the American Institute of Sacred Literature, including the Old and New Testaments, in the original, and in English.

(2), A course of ten weekly studies in the English Bible to be conducted by Prof. W. R. Harper. The aim of this course is to give the best results of modern scholarship to those who are limited to the English Bible. In the summer clergymen, Sunday School teachers, and Bible classes are so scattered that only a small proportion can be gathered for special work. But these studies, coming in the winter, when all these people are easily accessible will, it is hoped, appeal to a very large number of earnest Bible students.

L. W. BATTEN.

Book Notices.

A Study of Religion.

A Study of Religion ; its Sources and Contents. By James Martineau, D.D., LL.D. 2 vols., pp. 392, 391. New York : Macmillan and Co. \$4.50.

These volumes, though by their title presumably coming within the scope of the STUDENT, in reality deal with matters which are outlying or rather which underlie its sphere. The "Study" of Religion here entered upon is a philosophical and metaphysical examination into the grounds of religious belief, not a study of Religion, as it has assumed concrete form among men. Of the inestimable value of the former line of research there can be no doubt. It underlies all objective and concrete investigation. It lays the subjective basis for all such studies. Dr. Martineau is a subtle reasoner, wielding a matchless style, limpid and sparkling, a keen defender of the religious element in the human soul, its presence, its power, its witness to God. One cannot help confessing to a feeling of disappointment that he did not also examine the other side, the objective facts ; that he did not make a study of "Religions" as well as of "Religion." With his philosophical mind and ample learning he could have produced a most helpful work. What is specially needed, now-a-days, is the treatment by a religious metaphysician of the elements of biblical religion as given in the Old Testament and the New—a study of the facts and their significance from the point of view of the universal religious element in man. Rightly handled, it would clear up many problems in biblical study, lay a basis for objective work, and furnish one of the strongest presentations of the uniqueness of the biblical revelation.

The Kingdom of God.

The Kingdom of God ; or, Christ's Teaching according to the Synoptical Gospels. By Alexander Balmain Bruce, D.D. Pp. 344. New York : Scribner and Welford. \$2.00.

The exegetical and theological writings of Prof. Bruce have begun to be not a few. Everything that he has written is valuable both because of its matter and because of its manner of presentation. This statement includes and is true of this work, his latest contribution to the study of New Testament thought. It consists of a study of the biblical theology of the Synoptical Gospels. The topics treated are such as these : "Christ's Idea of the Kingdom ;" "Christ's Attitude toward the Mosaic Law ;" "Christ's Doctrine of God and Man ;" "The Righteousness of the Kingdom ;" "The Death of Jesus and its Significance," etc. These chapters are preceded by a "critical introduction," which is certainly characterized by acute criticism and a degree of freedom in the handling of the Gospels which is surprising. This freedom is sometimes veiled by a curious circumlocution which might impose upon a careless reader, by which the opinions of some other writer are presented, enforced and made the basis of investigation while the author himself nowhere either disavows them or professes to accept them as his own. It is difficult, also, for the ordinary student to see how the historical character and trustworthiness of Luke's Gospel can be maintained on the critical basis which is accepted in this volume. Fortunately, however, these views do not seem to affect the presentation of the theology of Jesus Christ which forms the bulk of the work.

As to this the chief element of the book, it may be said that in the main it is thoroughly satisfactory. Dr. Bruce strongly antagonizes Weiss' conception of the close relationship of the work and teaching of Jesus to the Old Testament life and teaching. He maintains with an over-emphasis the uniqueness of Jesus, taking a position which, to many, will seem to make the Old Testament of small account for present life and teaching, certainly in its Messianic elements. Weiss is doubtless at fault in the arbitrary character of much of his interpretation, but as yet, from the historical point of view his presentation, of the life of Jesus Christ is unexcelled. Not the least of the excellences is the way in which he brings out our Lord's constant and close relation to the Old Testament life. Still, it will not hurt a student to be put on his guard against unqualified dependence on Weiss by this book of Prof. Bruce. Ministers will find their knowledge of the Gospels broadened and corrected by it. It is a stimulating work. The external form and style of it are worthy of all praise.

Systematic Theology and the Bible.

Dogmatic Theology. By William G. T. Shedd, D.D. 2 vols. New York: Charles Scribner's Sons. \$7.00.

Christian Doctrine Harmonized and its Rationality Vindicated. By John Steinfort Kedney, D.D. 2 vols. New York: G. P. Putnam's Sons.

Systematic Theology; a Compendium and Commonplace-book, designed for the use of Theological Students. By Augustus Hopkins Strong, D.D. Second edition, revised and enlarged. New York: A. C. Armstrong & Son. \$5.00.

Whither? A Theological Question for the Times. By Charles Augustus Briggs, D.D. New York: Charles Scribner's Sons. \$1.75.

These four works, dealing with questions of theology, have been rightly taken as signs of the times, as indications of the intense interest among thinking men of our day in matters of theological thought. From the standpoint of this journal, the standpoint of biblical study, it is worth while to consider and estimate them. What is their attitude toward the Bible? The first work is not in these respects entirely satisfactory. In the treatment of "Bibliology" occur statements like these: "Biblical history, chronology and geography differs (*sic*) from corresponding matter in uninspired literature, by being unmingled with error." This statement would not be generally regarded as true of chronology as all biblical interpreters admit. Again, in speaking of Satan's words to Eve and those of Job's friends it is said "those words were actually spoken and they are recorded with infallible accuracy." This is not in accord with the best orthodox exegesis which does not demand that the book of Job or the early chapters of Genesis be taken as literal history. The former doubtless is a dramatic poem and the latter may be poetical or symbolic. But apart from the matter bearing directly on the Scriptures, the use made of biblical material in the development and proof of doctrine is neither sufficiently full and distinct nor based on sound principles of interpretation. The old proof-text-collection-method is the prevailing one. Of Dr. Shedd's ability and strength in abstract theological reasoning there can be but one opinion. It is masterly. The Christian world cannot but be grateful to him for so convincing and so massive a defence of its ancient doctrines. If only there had been an adequate treatment of Scripture and Scripture material, the work would have been well nigh perfect. The second treatise is confessedly speculative not biblical. One might turn over dozens of pages without finding a single reference to such a work as the Bible. The author's treatment of Inspiration is not so clear as one could desire and more authority is given to the Chris-

tian consciousness in the determination of the truth than would be admitted by many. The statement is made, however, that "these writings differ so greatly from all other human productions as to require distinct explanation." In the third treatise no little space is given to the discussion of the Doctrine of Scripture. Error in the Bible is denied except as it may arise out of transcription and incorrect interpretation. Defects in culture and literary style seem to be acknowledged. Inspiration is "verbal as to its result but not verbal as to its method." As to the book of Job it is said, "It is not necessary to suppose that the poetical speeches of Job's friends were actually delivered in the words that have come down to us." In other parts of this work there is a very gratifying regard for biblical statements of truth and a manifest endeavor after a careful exegesis and interpretation. Of course the author is governed largely by dogmatic considerations in the treatment of texts and therefore his interpretations would not satisfy either the scientific exegete or the advocate of an opposing system. The fourth work is rather a pamphlet than a treatise. The atmosphere in which it moves is heated and controversial. Its position, however, is clear. Claiming that "Traditional Orthodoxy has been undermined and honeycombed by the recent biblical and historical studies" and that "the doctrine of the inerrancy of the Scriptures not only comes into conflict with the historical faith of the church but (it) is also in conflict with biblical criticism" and that the rigid advocates of verbal inspiration "cannot escape the evidence of errors in the Scriptures" and that "no more dangerous doctrine has ever come from the pen of men than that which asserts that 'a proved error in Scripture contradicts not only our doctrine (i. e. of inerrancy) but the Scripture claims and therefore its inspiration in making those claims,'" he pleads for what he regards as the true Westminster doctrine which bases the authority of Scripture on the internal evidence of its divinity and the witness of the Holy Spirit in the heart. "It is therefore the authority of God Himself, speaking through the Holy Spirit, by and with the Word to the heart, that determines that the writings are infallible as the inspired word of God." This position will be met in the spirit in which it is asserted and its arguments will be fiercely contested. Certainly one thing is imperatively demanded from every consideration—the liberty for Christian scholars fearlessly and faithfully to use the materials and methods of literary and historical criticism in the study of the Bible.

The Epistles of Paul.

Studies on the Epistles. By F. Godet, D.D., Translated by Annie Harwood Holmden. New York: E. P. Dutton and Co. Price \$2.00.

The author's wealth of sound scholarship, his critical acumen and ripe judgment, his devout spirit and reverent sympathy with the inspired Word, are qualifications which in themselves would ensure valuable results. But when combined with a life-long training as an exegete, and with a remarkable capacity of expressing thought clearly and forcibly, we are entitled to expect a volume of more than ordinary importance. The present publication does not disappoint the reader's highest expectations. It deals only with the Pauline epistles, considering them in chronological order, and noting the apostle's attitude toward the problems that confronted the early church, and his spiritual conflicts with gnostic and Judaizing heresies. A fair idea of the scope of the volume and the method of treatment may be gathered from a statement of the contents of the several chapters. The epistles to the Thessalonians lead to a consideration of the excitement over the second advent among the Christians of Thessalonica; the epistle to the Galatians, the

conflict among them between the Law and the Gospel ; the epistles to the Corinthians, the opposition to the apostle in their city and his ultimate triumph ; the epistle to the Romans, the preaching of the Gospel in the Imperial City ; the epistle to the Colossians, the first indications of gnosticism in Asia Minor ; the message to the Gentile churches comes before us in the letter to the Ephesians ; the first anti-slavery petition in that to Philemon ; the thanks of an apostle in that to the Philippians ; the last labor of a soldier of Christ in the pastoral epistles, and the message to the Judeo-Christians in the epistle to the Hebrews. The final chapter contains a general review of the Pauline writings. If we glance, for instance, at the chapter which treats the briefest of all the epistles, the letter to Philemon, we are at once instructed by the lucid exposition, and charmed by the exquisite skill which brings out every delicate shade of meaning, and makes the scene live before us as if we were spectators of the events. The same is true in a measure of all the chapters. The genuineness of the commonly accepted Pauline epistles is ably vindicated against the assaults of modern criticism. With the majority of modern scholars Dr. Godet regards the epistle to the Hebrews as addressed to Judeo-Christians, especially to those at Jerusalem, who were on the point of reverting to the old faith with its outward rites and ceremonial worship from which they had never more than half broken loose. He inclines to the belief that the real author may have been Silas. No one can rise from a reading of these admirable "Studies" without a clearer conception of the conditions under which the epistles were written, and consequently a better understanding of this important portion of the New Testament.

The Catholic Epistles.

An American Commentary on the New Testament. Edited by Alvah Hovey, D.D. The Epistle of James, by E. T. Winkler, D.D. The Epistles of Peter, by N. M. Williams, D.D. The Epistles of John, by H. A. Sawtelle, D.D. The Epistle of Jude, by N. M. Williams, D.D. 1 vol., 8vo. Philadelphia: American Baptist Publication Society. \$2.00.

In this series of commentaries have appeared some works of permanent value, such as the volume of Dr. A. Hovey, on the Gospel of John, that of Dr. J. A. Broadus, on Matthew, that of Dr. W. N. Clarke, on Mark, and that of Prof. E. P. Gould, on the Epistles to the Corinthians. The present volume cannot be ranked with any one of these. The authors do not profess to be specialists in New Testament exegesis, and of course their work at its best could be little more than the exercise of good sense and the faculty of selection and condensation in the use of the writings of scholars and specialists upon these books of the New Testament. So far as this goes they have produced fairly good work. The commentary on James is the most scholarly. It contains the fullest and best introduction, in which element the book, as a whole, is noticeably deficient. The writer maintains that James was a true "brother" of the Lord. He presents some theories about Greek tenses which cannot be regarded as of much value. While the notes in general are good the treatment of the reference to Job (5 : 11) is inadequate, as he fails to notice the obvious objection that as Job appears to us in his words and actions he is far from "patient." The consideration of faith-healing (5 : 15) is excellent, one sentence throwing a flood of light on the passage : "the absoluteness of the promise displays the coloring of the age of miracles." The notes on Peter, by Dr. Williams, and on Jude, by the same author, are characterized by a vigor of expression which sometimes betrays the writer into extravagance. He is inclined to use his text as a convenient means for attacking such favorite foes as Romanism, pre-

millenarianism and agnosticism. Of course 1 Peter 3: 18 ff., gives him an excellent opportunity for inveighing against the doctrine of a second probation, and he closes the notes on Jude with a suggestion that the warnings of this epistle can well be employed against those who are to-day maintaining "the principle that the Bible must be explained by one's spiritual consciousness." He also has a grudge against certain classes of ministers, and at 2 Peter, 2: 16, says, "The ass (Balaam's) wastes no words, but—which is more than can be said of some preachers—speaks with directness and force." He refers to certain views of the marriage relation which "would sling domestic life into chaos." Still in spite of these infelicities and occasional vagaries, the commentary, if not scholarly and judicious, aims to cover all questions suggested by the epistles. The author would have produced a more acceptable work if he had not been so eager to spring at the throat of what he regards as present errors of Christian teaching and life. The work done on the Epistles of John calls for more unqualified commendation. The spirit is admirable. The difficult passages are treated soberly and with a firm hand. By an oversight Eusebius is cited as authority for the statement that Papias was a hearer of John the Apostle. Eusebius, however, claims that John the presbyter must have been the person referred to by Papias. The great lack in all this volume is any adequate use of the fundamental principle of historical interpretation.

The Incarnation.

The Incarnation as a Motive Power. By William Bright, D.D., Canon of Christ Church, Oxford. New York: E. and J. B. Young and Co. Pp. xxvii, 283. Price \$1.75.

A series of sermons by an Oxford professor does not as a rule promise a rich and savory repast. It cannot be said in this case that the writer has produced a remarkable volume. The purpose of the collection however, is excellent, being expressed in the title page. Christianity as a life, it is claimed, cannot be separated from Christianity as a system of doctrine. Chief and central among these doctrines of the Gospel is the fact of the Incarnation. "Christian morality, which consists in doing what Christ has bidden, cannot but be grounded on the doctrine which tells us who Christ is. And thus throughout all Christian ages, the essence of Christian life is the absolute devotion of the soul to the Person of its divine and human Saviour, so that for the purposes of a belief which is to be not barren but fruitful—the Incarnation will mean *the Incarnate*." The idea is carried out into the several aspects of this doctrine in their bearing on the Christian life. The sermons are simple in language and practical in thought without presenting much that is new or stirring the heart. The discourse on "Christ's Presence amid theological studies" touches a very serious and difficult problem in the scholar's life—how to preserve a living faith and an active devotion in the midst of scientific investigations into Scripture and theological doctrine.

The Acts of the Apostles.

The Acts of the Apostles, being the Greek text as revised by Westcott and Hort, with explanatory notes. By Thomas E. Page, M.A. London and New York: Macmillan and Co. 12mo. Pp. 270.

This is a convenient little volume for the use of schools and of private students who desire to study the original text by the aid of brief explanatory notes. The author claims for his work little beyond clearness and simplicity. He seems to have gathered much useful material and to have covered the ground in a satisfactory way. A serious oversight is the omission of a map.

The Bible, the Word of God.

The Book Divine; or, How do I Know the Bible is the Word of God? By Jacob Embury Price, D.D. New York: Hunt and Eaton. 75 cents.

Among the subjects considered in this series of lectures are the unity of the Bible, its harmony with history and with physical science, the prophetic element in the Scriptures, and the character of Jesus Christ. Prepared for a popular audience it claims only to be based on careful research and to possess clearness of statement. The writer is a liberal-minded and devout clergyman, and the book is one which can be put into the hands of young people with profit. We find the mistakes in detail that are to be expected in the work of one who has not made a special study of the many fields of investigation which he rapidly traverses, but they do not affect the main positions of his argument which is forcibly and vividly presented.

Some Commentaries on the Gospel of Luke.

The Pulpit Commentary: St. Luke. Exposition by Very Rev. H. D. M. Spence, D.D. Homiletics by Rev. J. Marshall Lang, D.D., and others. Vol. I, chaps. 1-12. New York: A. D. F. Randolph and Co. \$2.00.

People's Commentary on the Gospel according to Luke. By Edwin W. Rice, D.D., with maps and original engravings. Philadelphia: The American Sunday School Union.

The scope and character of these two commentaries are clearly suggested in their respective titles. The former is for homiletic uses by the preacher. The latter is designed to supply the need for a compact popular work for Sunday school teachers and other intelligent students. Each seems to be adapted to its purpose. The exposition or exegetical notes, as they are in reality, given in the Pulpit Commentary are among the most helpful material to be found anywhere. Ample space is given to the discussion of difficult passages. Breadth, freedom, reverence and good sense as a general rule are characteristic of the remarks and comments. For a thorough student few works could be more useful. Dr. Rice's volume has certain special features of its own. The text appears at the foot of the page—a frank acknowledgement, doubtless, that the important element of the book is to be found in the comments. There is a scholarly introduction; the text is divided into brief sections for annotation; each section is closed by pointed and suggestive applications of the material. The book is made still more valuable by full page wood-cuts of Bible scenes made from original photographs. The teacher who possesses and studies this book will be well furnished for work.

The Gospel of John.

The Gospel according to St. John. [Hand-Books for Bible Classes.] By Rev. George Reith, M.A., New York: Scribner and Welford. 2 vols. Price \$1.60.

This commentary belongs to a series of Hand-books of which the average excellence is high. The series as a whole does not equal the Cambridge Bible for Schools though individual volumes in it may surpass corresponding volumes in the latter. The present work has peculiar features of its own which will commend it to some but fail to please others. Its strength is in exposition of the thought of this profound Gospel. Its summaries and analyses of chapters are fully and carefully made. The danger is sometimes not escaped of being too voluminous in explanation. In the notes paragraphs are few; the material is massed; the fine type makes consultation somewhat burdensome. It is difficult

to find just the passage and the comment one desires. A comparison made with the volume on John in the "Cambridge Bible for Schools" would bring out the fact that for the purposes for which both volumes are designed, the latter commentary is much more suitable. The "Bible-class" that could gain much help from Mr. Reith's extended and thoughtful comments would have to be far advanced in study. The simpler notes of the Cambridge Bible John would be found much nearer their comprehension. By this fact the intrinsic excellence of Mr. Reith's book is not denied. It is a scholarly and helpful aid to the advanced student of this Gospel. An elaborate Introduction of sixty-one pages is furnished. The absence of an index is to be lamented. Ministers will find the homiletic element in this commentary exceedingly useful while the devout and spiritual tone of the work will commend it to all.

Difficult Passages in the New Testament.

Notes on Difficult Passages of the New Testament. By Elias Riggs, D.D., LL.D., Missionary of the A. B. C. F. M. Boston and Chicago: Congregational Sunday School and Publishing Society. Pp. 259. \$1.00.

The opinions of a devout and thoughtful man upon difficult passages in the Scriptures are always of interest. Dr. Riggs is all this and more. He passes in review in their order the chief of such passages where the ordinary reader would find difficulty, and seeks to bring to bear upon their solution the best knowledge that he can offer. He is eminently candid and judicious in his comments—fairly stating the various opinions and briefly considering them while presenting his own view. Where a definite decision cannot be arrived at, he states fully the elements both of certainty and of doubt. Where no satisfactory view appears he frankly states the fact. Of course one cannot agree with him in all his conclusions, but his remarks in every case are worthy of consideration. It may be worth while to state some of his views. On "the Spirits in Prison" he finds no view which meets the facts in the case. The "Speaking with Tongues" both in Acts 2:4 and in the Epistle to the Corinthians he regards as speaking in a foreign language, in both cases a temporary endowment. The "Immanuel Prophecy" of Isaiah is considered as having its direct fulfillment in Jesus Christ. He prefers the old translation in Acts 26:28 "Almost thou persuadest," etc., and makes an excellent suggestion that the "almost" is a translation of the Hebrew particle having that meaning. This beautifully printed little volume ought to be widely known, since it would be of great service to thoughtful readers of the Bible in every line of life, while not without interest to the scholar.

The Hittites.

Old Heroes: the Hittites of the Bible. By Rev. J. N. Fradenburgh, Ph.D., D.D. New York: Hunt and Eaton. Price \$0.75.

This little volume is an attempt to popularize the investigations of specialists into this somewhat recondite and unsatisfactory question of the Hittite people and civilization. It is a praiseworthy endeavor. The larger part of the book is really taken up with descriptions of the peoples with whom the Hittites came into contact. This fact shows how meagre are the materials for gaining satisfactory information. The author quotes freely from the leading authorities on the subject and endeavors to make his presentation as vivid as possible. One may question whether the book will be sufficiently attractive to interest young people and others ignorant of the subject, or full and scholarly enough to claim the attention of those who are already somewhat acquainted with the field which is so hastily traversed.

The Sermon Bible.

The Sermon Bible. 1 Kings to Psalm 26; Psalm 37 to the Song of Solomon. 2 vols. New York : A. C. Armstrong and Son. 1889. Pp. 520, 476. Per vol. \$1.50.

This is undoubtedly one of the most useful publications of its kind. While such a book, containing outlines of sermons on particular passages, can be easily abused by idle men who unscrupulously appropriate its language and thought, it can also be of great service to one who studies it for method and not for matter. These volumes are also particularly valuable because of their wise selection of material. Very little that is poor and trashy finds place. The selections which cover the book of Ecclesiastes call for special mention because of their unique value to the biblical student. A continuous exposition of this book is given from a volume of Prof. Momerie who, though of recent reputation, is a singularly keen and stimulating thinker. The constant reference to other material bearing on the same topics adds to the value of this publication. The work is a very complete thing and its convenient shape, excellent make-up and moderate cost ought to gain for it a large sale among clergymen and students of the Bible.

Recent Biblical Criticism.

Jacob and Japheth: Bible Growth and Religion from Abraham to Daniel. Illustrated by Contemporary History. By the Author of "God in Creation," etc., New York : Thomas Whittaker. Price \$1.25.

This book is a praiseworthy polemic against the school of negative criticism represented by Renan. It is written in a rather warm tone and with strong emphasis. While all will not agree with the prospectus which accompanies the volume when it declares that "this book routs more learned lions from the lairs of Germany and France, than any other of our generation," it may be said that no one can fail to see that the writer is well acquainted with his subject. He is familiar with recent discussions, and battles manfully for the liberal-conservative positions. All can learn something: the timid will be encouraged; the wise will smile approvingly; the ignorant will be enlightened; the wearied and perplexed inquirers will be refreshed and stimulated; the "destructive critics" will duly squirm under the onslaught which is here made upon them—and the battle will go on.

CORRESPONDENCE SCHOOL OF HEBREW.

A year ago prizes in books to the value of one hundred dollars were offered to those members of the Correspondence School who should send in the largest number of examination papers, with a grade of eight or more on a scale of ten, within the year ending November 30, 1889. These prizes are now awarded as follows:

1. Rev. GEORGE S. DUNCAN, Mooredale, Pa. \$25.00.
2. Rev. ALFRED OSBORNE, Markham, Ont. \$20.00.
3. Miss ELIZA E. HOWARD, Charlottesville, Va. \$15.00.
4. Rev. GEORGE S. ROLLINS, Wilmington, N. C. \$10.00.
5. Rev. ANTHONY HALL, Manchester, England. \$10.00.
6. Rev. W. D. AKERS, Maryville, Tenn. \$5.00.
7. Mr. S. S. CONGER, Princeton Theological Seminary, N. J. \$5.00.
8. Rev. R. D. BAMBRICK, Sydney Mines, C. B., N. S. \$5.00.
9. Rev. P. K. DAYFOOT, Strathroy, Ont. \$5.00.

That others who have done a large amount of work may have some acknowledgment of their efforts, the list is extended to include all who have sent in more than forty examination papers during the year. The names are arranged according to number of papers sent in:

Mr. S. D. Lathrop, Redfield, South Dakota; Rev. Wm. Stuart, Dromore West, Ireland; Mr. W. T. Brown, New Bedford, Mass.; Miss C. P. Dwight, Elmira, N. Y.; Rev. W. A. Dahlke, Reserve, N. Y.; Rev. A. P. Greenleaf, Battle Creek, Mich.; Rev. R. F. Norton, East Norwich, N. Y.; Miss Frances Blackburn, Oxford, England; Mr. W. S. Ross, Peekskill, N. Y.; Rev. J. G. Tanner, Houston, Texas; Rev. W. F. Markwick, New Haven, Conn.; Rev. G. F. Mainwaring, Paradise, N. S.; Rev. James Cosh, Balmain, New South Wales, Australia; Rev. James Rowe, Genoa Bluff, Iowa, a "Torontonionian," Ontario, Can.; Rev. E. M. Wherry, D.D., Chicago, Ill.; Miss Maria Whitney, New York City; Rev. R. R. Watkins, Franklinville, N. Y.; Rev. S. O. Curtice, Port Chester, N. Y.

The number who have completed just a course during the year is quite large.

The new members of the School since the last report (April Student) are as follows:

Rev. G. L. Alrich, Brooklyn, N. Y.; Mr. Yeiji Asada, Evanston, Ill.; Prof. J. D. Barr, Argyle, N. Y.; Mr. Geo. T. Berry, Peekskill, N. Y.; Rev. Prof. J. L. Bigger, Londonderry, Ireland; Mr. W. O. Black, Galesburg, Ill.; Rev. J. R. Bridges, Salem, Va.; Mr. D. J. Brimm, Columbia, S. C.; Rev. J. P. Brown, Portland, Oregon; Charlie J. Bruce, Valley, N. S.; Rev. T. P. Burgess, Charleston, S. C.; Rev. P. S. Campbell, Hamilton, Ont.; Rev. G. M. W. Carey, Ottawa, Ont.; Mrs. Grace M. Clark, Pasadena, Cal.; Rev. A. A. Cober, Milford, Ind.; Rev. G. M. Cox, Tuscarora, Ont.; Mrs. May L. Crawley, Fredericton, P. E. I.; Mr. H. E. Cushman, College Hill, Mass.; Rev. W. S. Danley, Lincoln, Ill.; Mrs. Della M. Dickson, Montclair, N. J.; Rev. W. F. Dowd, Dubbs, Miss.; Mr. G. W. Draper, Garfield, Texas; Miss Harriet E. Eddy, Brooklyn, N. Y.; Rev. A. L. T. Ewert, Central City, Col.; Rev. C. Finster, Allendale, Mich.; Rev. W. J. Fisher, Van Buren, Pa.; Rev. J. B. Focht, Lewistown, Pa.; Rev. John C. Goddard, Salisbury, Conn.; Rev. W. C. Gordon, Brookfield, Mass.; Rev. R. A. Greene, Jenkintown, Pa.; Rev. S. T. Hallman, Augusta, Ga.; Rev. C. M. Harless, Pattonville, Texas; Mr. W. H. Hazard, West Chester, Pa.; Rev. S. C. Hodge, Hartford, Conn.; Miss Annie B. Jackson, North Adams, Mass.; Mr. F. W. Jackson, Newark, N. J.; Rev. M. T. Jefferis, West Chester, Pa.; Rev. Samuel Jennings, Nipper's Harbor, Newfoundland; Mr. J. Frank Kelly, Blairstown, Iowa; Rev. J. S. Koerner, Conover, N. C.; Z. L. Leonard, M.D., New York City; Rev. G. L. Marble, Toledo, O.; Mr. W. E. Marden, Allentown, Pa.; Rev. M. M. McKay, Griffin, Ga.; Mr. J. H. McLaren, Bangor, Me.; Rev. John McQuoid, Leavenworth, Kan.; Mr. J. B. Miller, Detroit, Mich.; Rev. C. H. Morgan, West Bay City, Mich.; Rev. J. N. Morris, Ghent, N. Y.; Rev. A. A. Morton, S. Portsmouth, R. I.; Rev. J. A. Newnham, Cote St. Antoine, Montreal, Que.; Rev. J. O'Neill, Toronto, Ont.; Mr. J. O. Paisley, Freeland, O.; Rev. F. S. Parkhurst, Canisteo, N. Y.; Rev. C. F. Partridge, Brownsville, Vt.; Mr. Wm. Polk, Jr., Ronald, Va.; Rev. J. H. M. Pollard, Charleston, S. C.; Prof. M. Pugh, Waitsburg, Wash.; Mr. T. W. Pulham, Princeton, N. J.; Rev. M. W. Reece, North Royalton, O.; Rev. J. D. Reiniger, Dayton, O.; Rev. C. H. Reynolds, Falls Village, Conn.; Rev. W. D. Roberts, Boston, Mass.; Rev. W. T. Robinson, Crafton, Pa.; Rev. G. H. Rogers, M.D., Pendleton, Oregon; Rev. N. I. Rubinkam, Berlin, Germany; Prof. D. N. Severance, Healdsburg, Cal.; Mr. E. B. Shand, Windsor, N. S.; Mr. A. K. Staiger, Bloomfield, N. J.; Miss Rosa Stannus, Chicago, Ill.; Rev. Alfred Thompson, Summerville, Oregon; Rev. W. M. Tufts, North Bedeque, P. E. I.; Mr. F. A. Vogt, Buffalo, N. Y.; Mr. H. H. Waite, Adams, N. Y.; Rev. W. C. Weaver, Circleville, Pa.; Prof. A. D. Woodworth, Merom, Ind.; Rev. A. C. Wright, Cusihuiriaichic, Mexico; Rev. J. W. A. Wright, Livingston, Ala.; Rev. C. T. Wyckoff, Kyoto, Japan.

Current Old Testament Literature.

American and Foreign Publications.

448. *Bruchstücke einer afrikanischen Bibel-übersetzung in der pseudo-cyprianischen Schrift Exhortatio de paenitentia, neu bearbeitet.* Von C. Wunderer. Erlangen. \$0.55.
449. *The Holy Scriptures in Ireland one thousand years ago: Selections from the Wurtzburg Glosses.* By T. Olden. London: Christian Knowledge Society. 3s.
450. *The Gospel in the Book of Numbers.* By the Rev. Lewis R. Dunn, D.D. 12mo. New York: Hunt and Eaton. \$1.00.
451. *The People's Bible. Discourses upon the Holy Scripture.* By Joseph Parker, D.D. Volume XI, The Book of Job. New York: Funk & Wagnalls. \$1.50.
452. *Biblischer Commentar über das Alte Testament. III. Teil: Prophetische Bücher. I. Band: Commentar über das Buch Jesaia von Frz. Delitzsch. 4. durchaus Neubearbeitete Auflage.* \$5.90.
453. *Studien zur biblischen Theologie. Der Gottesname Adonaj u. seine Geschichte.* By G. H. Dalman. Berlin: Reuther, 1889. 2.80.
454. *The Hebrew Bible and Science; or, Diggings in the Mine of Truth: the Word of God.* By W. C. Badger. London: Nisbet. 1s.
455. *Les Religions actuelles: leurs doctrines, leur évolution, leur histoire. Peuples sans religion; Félicisme; Brahmanisme; Bouddhisme; Parsisme; Judaïsme; Mahométisme; Christianisme; Sectes extravagantes.* Par J. Vinson. Paris: lib. Delahaye et Lecrosnier, 1889.

Articles and Reviews.

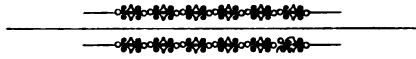
456. *Le Texte parisien de la Vulgate latine I.* By P. Martin, in *Le Muséon*, 4, 1889.
457. *Bartlett and Peters' Scriptures, Hebrew and Christian, Vol. II.* Review by W. H. Green, in *The Presbyterian Review*, Oct., 1889.
458. *Westphal's Les Sources du Pentateuque.* Review by Francis Brown, in *The Presbyterian Review*, Oct., 1889.
459. *The Reason of the Mosaic Law.* By J. W. Keifer, in *The Lutheran Quarterly*, Oct., 1889.
460. *Deane's David.* Review by W. J. Beecher, in *Presbyterian Review*, Oct., 1889.
461. *The Book of Esther and the Palace of Ahasuerus.* By M. Dieulafoy. Translated from the *Revue des Etudes Juives* by Florence Osgood, in *The Bibliotheca Sacra*, Oct., 1889.
462. *The Poetical Books of the Old Testament. I.* By Rev. Chancellor Burwash, S.T.D., in *The Canadian Methodist Quarterly*, Oct., 1889.
463. *Heiligstedt's Preparation zu Hiob.* Review by Budde, in *Theol. Litztg.*, Oct. 19, 1889.
464. *Le système de M. Stichel relativement au cantique des cantiques.* By A. van Hoonacker, in *Le Muséon*, VIII, 3, 1889.
465. *Workman's Text of Jeremiah.* Review by H. P. Smith, in *Presbyterian Review*, Oct., 1889.
466. *Cheyne's Jeremiah.* Review by Budde, in *Theol. Litztg.*, Oct. 19, 1889.
467. *Deane's Daniel.* Review by T. W. Chambers, in *Presbyterian Review*, Oct., 1889.
468. *Revelation and Discovery.* By W. D. Wilson, D.D., LL.D., in *The Church Review*, Oct., 1889.
469. *Inspiration of the Biblical Writers. II.* By Rev. J. Graham, in *The Canadian Methodist Quarterly*, Oct., 1889.
470. *The Relation of the Bible to Mental Culture.* By Rev. W. Galbraith, Ph.B., in *The Canadian Methodist Quarterly*, Oct., 1889.
471. *Quelques Observations à propos de Chronologie biblique.* By A. Chevallier, in *l'Univ. Cath. N. S. T. I.*, Aug., 1889.
472. *Jewish Pseudigraphic Writings.* By W. J. Deane, in *The Theological Monthly*, Sept., 1889.
473. *La Réforme des études bibliques selon Maurice Vernes.* By A. Kuenen, in *Revue de l'hist. de religions*, juillet-août, 1889.
474. *Who is God? What is God? IV.* By Rev. A. M. Phillips, B.D., in *The Canadian Methodist Quarterly*, Oct., 1889.
475. *The Bible and Egyptology.* By Edward Naville, in *The Theological Monthly*, Sept., 1889.
476. *The Minister's Study of the Old Testament.* By Prof. G. F. Moore, in *The Andover Review*, Oct., 1889.

Current New Testament Literature.

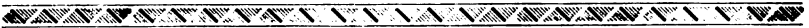
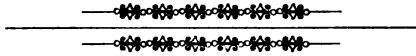
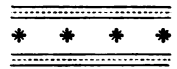
American and Foreign Publications.

477. *The Kingdom of God; or, Christ's Teachings According to the Synoptical Gospels.* By Alexander Balmain Bruce, D.D. Pp. xvi, 344. New York: Scribner & Welford. \$2.50.
478. *Novum Testamentum e codice Vaticano 1209 nativi textus graeci primo omnium phototypice repraesentatum auspice Leone XIII.* Pont. Max. Iosepho Cozza-Luzi. Romae, 1889. (2 p. and Facsim. p. 1235-1518.) Nur 100 Exple gedr. 200 L.
479. *St. John's Gospel [Hand-books for Bible Classes].* By Rev. George Reith, M.A. New York: Scribner and Welford. 2 vols. \$1.60.
480. *Kephas, der Evangelist. Studien zur Evangelienfrage.* Von T. H. Mandel. Leipzig: Dörfling & Franke. 2. m.
481. *The Science of the Christ. An Advanced Statement of Christian Science. With an Interpretation of Genesis.* By Ursula N. Gestefeld. Chicago, Ill.: Ursula N. Gestefeld. \$3.00.
482. *The Cone and St. Gall Fragments of the Old Latin Version of the Gospels.* By H. J. White, in the *Academy*, Aug. 17, 1889.
483. *De l'Authenticité des évangiles prouvée par l'Etude critique du langage.* By F. Vigoroux, in *Rev. d. quest. historiques*, Oct., 1889.
484. *The Personality of Jesus.* [Correspondence]. In the *Unitarian Review*.
485. *Die Composition der Bergpredigt, Mt. 5-7. I.* By A. Frickart, in *Theol. Ztschr. aus d. Schweiz.*, 4, 1889.
486. *Gwynn's Hippolytus on Mt. 24:15-22.* Review by Harnack, in *Theol. Ltztg.*, Oct. 19, 1889.
487. *Le quatrième évangile et l'école allégorique allemande* Par G. Chastand, in *Revue de théol. et de philos.*, 5, 1889.
488. *Das Gebet des Herrn.* By Kind, sen., in *Theol. Ztschr. aus d. Schweiz.*, 4, 1889.
489. *Vincent's Word-studies in the Writings of John.* Review by A. B. Bruce, in *Presbyterian Review*, Oct., 1889.
490. "Lovest thou Me?" Note by L. S. Potwin, in *The Bibliotheca Sacra*, Oct., 1889.
491. *L'Eglise et les Judaisants à l'âge Apostolique.—La Réunion de Jérusalem.* By J. Thomas, in *Rev. d. quest. hist.*, Oct., 1889.
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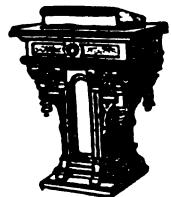
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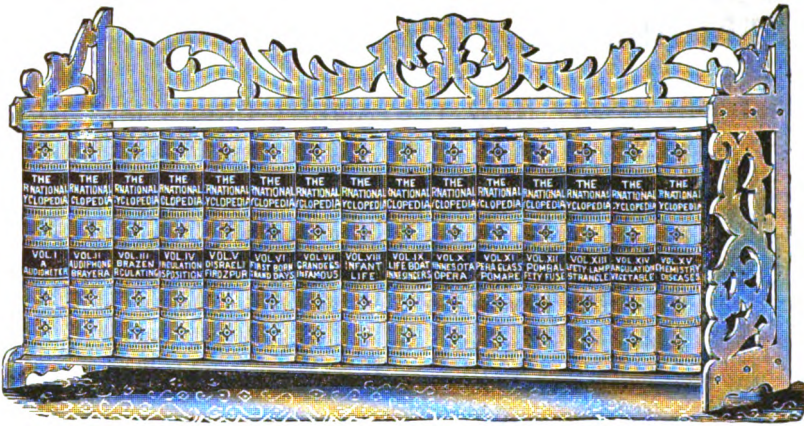
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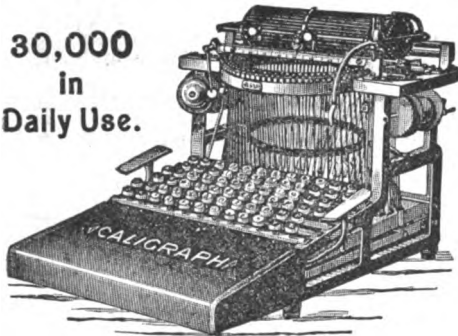
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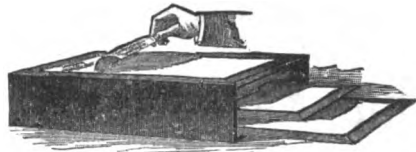
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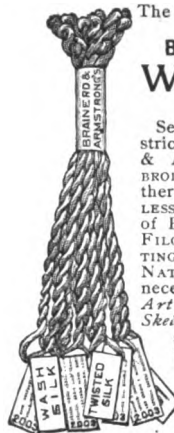
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A SERIES
OF
Inductive Bible Study Leaflets
ON THE
GOSPEL OF LUKE.

BY

WILLIAM R. HARPER and GEORGE S. GOODSPEED.

I. A Question of Method.—The Gospel of Luke is to be studied in 1890 by what is practically the whole Sunday school world. The *subject*, then, is settled. The *method* is the important thing. Those who conduct the schools and teach the Bible classes want the Bible taught in the *best* way. If there is a better or best method it is to the interest of all that it be adopted.

II. Points on the Question.—A better or best method of teaching the Gospel of Luke will include at least the following elements :

- (1) It will fix the student's attention on the Bible.
- (2) It will carry him over the whole Gospel, not treat him to scraps of it.
- (3) It will set him to work upon it and make him interested and indeed enthusiastic in the work.
- (4) It will by constant review and repetition fix the Scripture material in his mind and heart.
- (5) It will bring out the great religious lessons that the narrative was intended to convey.

III. The Inductive Bible Studies are offered to teachers and students as an endeavor to embody these elements of a desirable method in a convenient and practical form. In these "studies" :

- (1) The student's mind and thought are fixed upon the Scripture.
- (2) The whole Gospel is brought into the study.
- (3) The student is given something to do and careful directions as to how to do it.
- (4) The greatest possible help is afforded him in the line of guiding his own study ; the least possible help is given him which can be substituted for his own study.
- (5) Definite and detailed instructions are given to teachers in directing the work of the student.

IV. The Details of the Method.—The following detailed statement will give a definite idea of what is undertaken in these studies :

- (1) The Gospel of Luke is divided into twenty-four portions.
- (2) Each of these portions forms the basis of *two studies*, thus making forty-eight "studies" on the entire Gospel.
- (3) Four other "studies" of a general character will be added, closing with an examination on the work done upon the Gospel—thus making a course of "fifty-two "studies."

- (4) The *first study* upon each of these twenty-four portions is pursued in the following way :
 - (a) It is divided into convenient sections for easy reading.
 - (b) In the case of each section (1) it is read over and its subject stated, (2) important or difficult words are studied, (3) a complete statement of the contents is made, (4) the particular religious lesson is sought.
- (5) In the *second "study"* on the same section, its material is *organized* as follows :
 - (a) The contents are tabulated and briefly summarized.
 - (b) The more striking points of the Scripture passage are noted under the head of "observations."
 - (c) These "observations" are organized into "Topics" for study.
 - (d) The religious teaching of the whole passage is considered in its bearing on its present life and duty.

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- (3) *The Intermediate*, for students from fifteen to twenty years, directed to the mastering, (a) of the Bible facts and statements, (b) of the outline of the life of Jesus Christ, (c) of the religious lessons.
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1. Sample copies of the *Advanced Grade of Studies 1 and 2* can be obtained of the Publishers.
2. The January leaflets containing studies 1 to 4 of the three lower grades are ready for distribution December 15th, 1889.
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THE LIFE AND TIMES OF THE CHRIST,

BASED ON LUKE.

BY WILLIAM R. HARPER AND GEORGE S. GOODSPEED.

YALE UNIVERSITY.

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Introductory Statements.—1. The series of "Studies" of which this is the first, will include forty-eight, all treating of the Life of the Christ, based on the Book of Luke.

2. The plan herewith presented does not aim to present results, but to suggest an order of work which will secure results.
3. It is not intended for professional scholars, but for students of any class who desire to study.

Helps.—1. Any good commentary will be found serviceable. The following books are particularly recommended as helpful and inexpensive:

(1) *Cambridge Bible for Schools*, St. Luke, by F. W. Farrar, D. D., Macmillan & Co. (N. Y.), \$1.10 (abbreviated, *Farrar*); (2) *Handbooks for Bible Classes*, St. Luke, by T. M. Lindsay, D. D., 2 vols., Scribner & Welford (N. Y.), \$1.50 (abbreviated, *Lindsay*); (3) *The Handy Commentary*, St. Luke, by E. H. Plumptre, D. D., Cassell & Co. (N. Y.), \$1.00.

2. References will be made from time to time in these "studies" to the following works; (1) Van Oosterzee on *Luke* in the Lange series (abbreviated, *Van O.*); (2) the Pulpit Commentary, *St. Luke*, 2 vols. (*Pulp. Com.*); (3) Godet, on *Luke*, 2 vols. (*Godet*); (4) Westcott, *Introduction to the Gospels* (*Westc.*); (5) Stapfer, *Palestine in the Time of Christ* (*Stapf.*). References to other works will be made in full.
3. A "Life of Jesus Christ" while not indispensable will afford much assistance in the "studies." *The Life of Christ*, by Rev. J. Stalker, Scribner & Welford, 60 cts., is unsurpassed in real value by many larger works. The books of Farrar, Geikie, Edersheim, Vallings, and Ellicott are helpful. *The Life of Christ*, by Dr. B. Weiss, Scribner & Welford (N. Y.), 3 vols., \$9.00, is the latest and ablest work of German scholarship. It is a book for critical students.
4. A good Bible Dictionary will aid wonderfully in this work. The American Sunday School Union's (Schaff's) Dictionary of the Bible, \$2.00, is recommended. Smith's Bible Dictionary is the standard work. It is published in its unabridged form by Houghton, Mifflin & Co. (Boston), 4 vols., \$20.00. There are numerous abridgments.
5. These "helps" must be rigidly held subordinate to the study and investigation of the text itself. The primary aim of these "studies" is to lead the student to do his own work.
6. It is understood that these "studies" are prepared on the basis of the *Revised Version* of the New Testament. The student will not permit himself to be without it even if he has no other help. It is better than any commentary.

Different Grades.—Four different grades of each "study" are published; the first or *primary* grade, arranged for those who have made least progress in biblical study; the second or *elementary*, for those who are somewhat older; the third or *intermediate* for those who are still older and have gained some experience in work of this kind; the fourth or *advanced*, for those who have time and are able to do work of still higher character. Only the *advanced grade* is published in the STUDENT (four studies in each monthly issue for 1890).* The other grades are issued separately in pamphlet form.†

STUDIES I AND II.—THE PRELUDE. LUKE I : 1-56.

Remark.—It is desirable that in beginning each "study" the entire passage assigned be read over rapidly and the main divisions of the narrative noted.

* The January number contains eight "studies," in order that ample material for study may be in the student's hands from the first.

† For full particulars, address The Student Publishing Co., 28, Cooper Union, New York City.

I. EXAMINATION OF THE MATERIAL.

[It will be noted that the following order is observed invariably in this work :
(1) the verse or section is read and its contents stated in a general way ;
(2) important or difficult words and phrases are studied ; (3) a complete statement of the contents of the verse or section is formed in view of the work already done ; (4) the religious teaching is sought.]

§ 1. Chapter 1 : 1-4.

1. Look over these verses and note their subject. Is it not *Origin, character and purpose of the Book?*
2. Of words and phrases the following require study :* (1) *have-taken-in-hand* (v. 1), (a) the same Gk. word in Acts 9 : 29 ("went-about") ; 19 : 13 ("took upon") ; (b) in view of the context in this and the other passages does this word suggest more or less failure in the undertaking ? (2) *those matters*, etc., i. e., the life of Jesus ; (3) *delivered* (v. 2), (a) chiefly by word of mouth, (b) same word in Mk. 7 : 3 ; Acts 6 : 14 ; 1 Cor. 11 : 2, 23 ; (4) *which*, refers to "they" not to "us" ; (5) *eyewitnesses and ministers*, i. e., apostles chiefly ; (6) *traced-the-course-of* (v. 3), lit. "followed-alongside-of;" note the figure ; (7) *in order*, either (a) order of time, or (b) of logical and spiritual relation—to be decided by further study of the book ; (8) *most-excellent*, probably an official title, cf. Acts 23 : 26 ; 26 : 25 ; (9) *know*, i. e., fully and clearly ; (10) *wast-instructed*, more fully "didst-receive-oral-teaching."
3. Is it not sufficient as a statement of the contents of this section to say, *Since many accounts of the life of Jesus had been prepared on the basis of what the apostles told us, I concluded to investigate all things and to write an orderly narrative, noble Theophilus, that you might be sure of what you had been taught.*
4. In view of the facts (1) that Luke put forth such effort to make clear and certain the facts of Jesus' life, (2) since he saw that faith depends on the certainty of them—(3) consider the obligation resting upon us to know the facts and to attain this certainty.†

§ 2. Chapter 1 : 5-7.

1. Read and note the subject : *The life and character of Zacharias and his wife.*
2. Words and phrases calling for examination are, (1) *Herod*‡ (v. 5), (a) date, (b) history, (c) character ; (2) *course of Abijah* (a) cf. 1 Chr. 23 : 6 ; 24 : 1, 10. (b) the use made of this in the chronology of Jesus' life ;§ (3) *had no child* (v. 7), regarded as a misfortune. Why ?
3. Study the following condensation of the section ; *In Herod's reign there lived a priest, Z., and his wife, E., righteous people but childless in their old age.*
4. Observe an upright and godly personal and family life maintained in spite of the withholding of ardently desired blessings.

§ 3. Chapter 1 : 8-25.

1. This passage relates to *The angel's announcement to Zacharias, and its results.*
2. (1) *It came to pass* (v. 8), an O. T. phrase, one of many similar Hebraic phrases in this chapter ; (2) *thy supplication* (v. 13), (a) for a son ; how reconcile with the

* Besides the material in the commentaries, students will find a brief but helpful treatment in Westcott, pp. 196-198.

† A helpful presentation of these thoughts will be found in Alexander *Epistles of St. John* (Expositor's Library), pp. 45-48.

‡ See *Bible Dict.* art. Herod ; or Stapfer, pp. 68-70.

§ Cf. Farrar, p. 45.

- unbelief of v. 18? or (b) for the promised Messiah (Christ)*; (3) *John*, its meaning? (4) "there shall be wide-spread joy as a result of his birth" (v. 14); how was this fulfilled? (5) *filled with the Holy Ghost* (v. 15), in the O. T. sense, endowment with the gifts required for service, cf. Ex. 31 : 3; Judg. 13 : 29; 1 Sam. 11 : 6; (6) *go before his face* (v. 17), i. e., be the Lord's herald; (7) *fathers to children* either (a) heal domestic troubles, or (b) recall the days of the patriarchs;* (8) *seen a vision* (v. 22), throws light on v. 11 "appeared;" (9) *reproach* (v. 25), in what it consisted?
- The condensed statement of this passage may be arrived at as follows: (1) vs. 8-12, "While Z. burns incense in the temple the appearance to him of an angel terrifies him"; (2) vs. 13-17 "the angel says, You shall have a son named John who, endowed with spiritual power, shall be the herald of the Lord and prepare the people for him;" (3) vs. 18-25, "Z. asks for a sign and is made dumb by the angel until the word is fulfilled. On his return home Elizabeth conceives and hides herself." Summing up these several statements: *An angel appears to Z. in the midst of his priestly service and announces that a son shall be born to him named John who shall be the herald of the coming Lord, Z. is made dumb for doubting it. He returns home and the announcement begins to be fulfilled.*
 - May not the religious teaching be found in the fact that one who is to do a mighty spiritual work for God (1) is given somehow in answer to prayer; (2) to one least expecting him; (3) must himself practice self-denial and (4) must be filled with the Holy Ghost. Such a man is great in the sight of the Lord.

§ 4. Chapter 1 : 26-38.

- Does not your reading of these verses determine that they relate how *The angel announces to Mary that she shall bear Jesus?*
- (1) *A virgin betrothed* (v. 27); learn something of the significance of betrothal among the Jews; † (2) *highly favored* (v. 28), etc.; what light on the character of M.? (3) *troubled*; why? (4) *Jesus* (v. 31), meaning (Mt. 1 : 21)? (5) Were vs. 32 a, 33, fulfilled? Why not? (5) *handmaid*, what light on Mary's character?
- The contents of these verses may be given thus: *The angel visits and salutes a betrothed virgin named Mary announcing, "You shall have a son Jesus, son and successor of David, son of God, since the Holy Ghost shall come upon you. Elizabeth, too, is to bear a son, according to God's promise." Mary accepts submissively the message of the angel.*
- Observe the devout humility and obedience of one who is called to do and be that, which, though inexpressibly exalting, is associated with much that is incredible and humiliating.

§ 5. Chapter 1 : 39-45.

- Read this section and decide whether the subject of this section is *Mary's visit to Elizabeth.*
- (1) *Went in haste* (v. 39); what reason for this journey? (2) *hill-country*, where? (3) *she that believed* (v. 45): further light on Mary's character.

* Cf. Pulp. Com. note.

† Cf. *Bib. Dict.*, arts. Betrothal, marriage; Bissell, *Biblical Antiquities*, pp. 44-46.

3. Note the following permanent statement: *Mary hastens to Elizabeth who, as she enters, is led to salute her as the mother of the Lord and blesses her faith with assurance of fulfillment.*
4. Is not your attention here directed to the need of sympathy and the helpfulness of it?

§ 6. Chapter 1: 46-56.

1. May this be called *Mary's Hymn*?
2. (1) Notice that vs. 46 and 47 state the same thought in different forms. This is a characteristic of Hebrew poetry called "parallelism;" find other examples in the hymn; (2) compare the language with that of the O. T., i. e. (a) with Hannah's song, 1 Sam. 2: 1-10; (b) with Ps. 35: 9; 111: 9; 103: 17; 98: 1; Isa. 31: 8; Mic. 7: 20; (3) *all generations*, etc.; light on Mary's faith; (4) in v. 52 note that the two lines express opposite thoughts; this is called *antithetic parallelism*, so v. 53; (5) study the statements of vs. 51-53 and inquire their meaning in the circumstances; e. g., (a) this is God's ordinary action in the world, or (b) he will do this through the birth and life of the Christ.
3. The contents of the hymn are worthy of special study; observe four strophes,* (1) vs. 46, 47, *my whole being rejoices in God, my saviour*; (2) vs. 48-50 [my saviour] *because he exalted me so that coming generations shall call me blessed, - therein displaying his might, his holiness and his mercy*; (3) vs. 50-53, *his mercy extends to all his servants, manifested in the power by which he abases the haughty and lifts up the lowly*, (4) *this mercy to his people being in fulfillment of promise.*
4. Does not this hymn illustrate God's mercy toward them that fear him (1) in lifting them up, (2) in protecting them, (3) in fulfilling his promises on their behalf.

II. CLASSIFICATION OF THE MATERIAL.

1. The Contents and Summary.

- 1) **The Contents.** The following table of the sections of the material is to be read, studied and reviewed until it is thoroughly mastered.

THE PRELUDE.

- § 1. ORIGIN, CHARACTER, AND PURPOSE OF THE BOOK.
 - § 2. LIFE AND CHARACTER OF ZACHARIAS AND HIS WIFE.
 - § 3. THE ANGEL'S MESSAGE TO ZACHARIAS AND ITS RESULT.
 - § 4. THE ANGEL'S MESSAGE TO MARY.
 - § 5. MARY'S VISIT TO ELIZABETH.
 - § 6. MARY'S HYMN.
- 2) **The Summary.** Setting aside vs. 1-4 which is an introduction, gather under this the various statements of the contents into a general view of the thought of the whole passage, e. g. *In the reign of Herod an angel announces (1) to the old priest Zacharias that his wife Elizabeth shall bear him a son who is to be the herald of the Lord; (2) afterwards to Mary, a betrothed virgin, that the Holy Ghost shall come upon her and she shall bear Jesus the Christ of God. Meekly receiving this message she hastens to Elizabeth who greets her as the mother of the Lord, whereupon Mary sings of God's mercy in exalting her as well as all lowly ones, putting down the haughty, and fulfilling his promises to Israel.*

* Lindsay I, pp. 50, 51 (notes), gives an excellent analysis.

2. Observations upon the Material.

The following statement of facts or conclusions which are of importance in connection with the passage are to be read carefully and considered.

- 1) 1:2. Those who saw Jesus and worked with him told to believers what they saw and heard of him.
- 2) 1:1, 3. What former writers had stated about the life of Jesus did not entirely satisfy the writer of this work.
- 3) 1:3. He claims for his work (1) careful examination into sources (2) accuracy, (3) completeness, (4) orderly arrangement.
- 4) 1:1-4. The preface indicates that it was written by a man of education and literary ability.
- 5) 1:4. The book is written to a Christian who is acquainted with the subject in order to establish him in the faith.
- 6) 1:5. In passing to this and the following verses the style changes and is characterized by Hebraic forms of thought.
- 7) 1:5-56. Two visits of angels and four other miraculous events are referred to.
- 8) 1:5-56. The whole narrative is marked by delicacy and reserve.
- 9) 1:5-56. The persons mentioned are expecting the coming of the Christ.
- 10) 1:5, 17. The herald of the Lord is to come from a priestly family but is himself to be a prophet.
- 11) 1:8-11. Note that certain elements of the temple service are here mentioned. Cf. Lindsay, *Luke* I, p. 44 for a description.
- 12) 1:35. The reasoning of the angel may be thus stated:—"Since the child is to be holy, the Holy Spirit must come upon thee," i. e. the moral character of the Christ makes this miraculous event a necessity.
- 13) 1:46-55. The hymn of Mary is an echo of the O. T. and shows her acquaintance with it.
- 14) It is possible, in view of v. 3, that this account was given to Luke by Mary herself.

3. Topics for Study.*

- 1). **Early Gospel Literature.**† [Obs. 1, 2]: (1) The origin of this literature in the oral teaching of the apostles. (2) Read Acts 2: 22-24, 32, 36, 42; 10: 36-43; 1 John 1: 1-3 and observe, (a) the apostles preached and taught concerning the life of Jesus, but, (b) they emphasized his death and resurrection, (c) their purpose was rather to convert and edify hearers than to inform them. (3) Consider whether these writings depending upon this oral teaching would be, (a) complete, (b) continuous or (c) fragmentary, (d) disconnected. (4) Estimate their historical character. (5) What did Luke think of them?
- 2). **The Gospel of Luke.**‡ [Obs. 3-5]: (1) Learn the witness of early Christian writers to the authorship of this book. (2) Read Col. 4: 14 (cf. vs. 10, 11); 2 Tim. 4: 11; Phile. 24 for facts about Luke. (3) Might not Luke have had just the mental qualities of the writer of this preface, (1-4)? (4) Consider the purpose of this work for edification, (a) comparing John 20: 30, 31, (b) observing the importance of this fact in judging of the character and arrangement of the work.
- 3). **The Message to Mary.**§ [Obs. 12-14]: (1) Form a general estimate of Mary, from the material gathered e. g. vs. 28, 34, 38, 39, 45, 47-56. (2) Determine whether her character had anything to do with the Divine choice. (3, 4) Thoughtfully consider the event of v. 35, (a) gathering the indications of its historical character, (b) noting how few references there are to it in the rest of the N. T. and seeking the reason.

* Observe that here the "observations" are arranged topically for further study. "Observations" which are not dealt with here will be considered in connection with other similar material which will come up in later "Studies."

† These points are considered in the Introductions to Farrar and Lindsay; in Pulp. Comm., p. 1, 2; in Reuss' *History of N. T. I.*, §§ 29-39, 52, 163, -178.

‡ Cf. Westc. pp. 195-198, 238-241; the introductions to the Commentaries; Reuss' *History of N. T.* §§ 179-185, 200-209.

§ Cf. some thoughtful remarks in Pulp. Comm., pp. 6, 7.

4. Religious Teaching.

Let all the religious teachings of the sections be gathered up into the one great lesson of the passage. Does it not have to do with the *Proclamation of a Deliverer and Preparation for him*, (a) all originating in a *divine impulse*, (b) all according to *divine promise*, (c) all finding its earthly beginning among devoted servants of God, (d) the deliverer himself to be preceded by a human herald, and (e) though the Son of God, also the son of Mary.

STUDIES III AND IV.—BIRTH AND BOYHOOD OF JOHN AND JESUS. LUKE 1 : 57—2 : 52.

Remark: It is desirable that in beginning each "study" (1) the material of the preceding "study" be reviewed, and (2) the entire passage assigned be read over rapidly and the main divisions of the narrative noted.

I. EXAMINATION OF THE MATERIAL.

[It will be noted that the following order is observed invariably in this work : (1) the verse or section is read and its contents stated in a general way ; (2) important or difficult words and phrases are studied ; (3) a complete statement of the contents of the verse or section is formed in view of the work already done ; (4) the religious teaching is sought.]

§ 1. Chapter 1 : 57-66.

1. Read and note the subject : *Birth of John and events attending it.*
2. The following words and phrases may be studied with the helps available : (1) *Eighth day*, v. 59, cf. Gen. 17 : 12 ; (2) *would-have-called*, lit. "were calling," i. e. "wanted to call"; (3) *made-signs* (v. 62), was Z. deaf also? (4) *writing-tablet* (v. 63), see Comm. or Bib. Dict. for description ; (5) *marvelled*, was it in view of both mother and father agreeing *independently* on this name? (6) *noised-abroad* (v. 65), so that Luke may have learned thus these facts ; (7) *hand of the Lord*, etc., an O. T. phrase, cf. Judg. 2 : 15 ; Ezra 7 : 9.
3. Study the following condensation of this section : *The child of E. is born amid rejoicing, circumcised, named John by mother and father. The father at once recovers speech and praises God. These things move all who hear of them to wonder, fear and consider the future.*
4. Observe how much greater likelihood of the growth of a child in righteousness, when, as in this case, in the giving of his name, in the life and the belief of his parents and in the universal expectation, the atmosphere of godly influences is thrown about him from the beginning.

§ 2. Chapter 1 : 67-79.

1. Look over these verses and note the subject. Is it not *The hymn of Zacharias* ?
2. (1) *prophesied* (v. 67), (a) note the revival of prophecy, (b) in what sense this is called prophecy (cf. *Van O.*, note on v. 67) ; (2) *hath-wrought-redemption* (v. 68), (a) lit. "wrought red," though still in the future, regarded as past, (b) "redemption" equals "deliverance," (c) is it from national oppressors or national sins? (3) *horn of salv.* (v. 69), cf. Ps. 18 : 2 ; 92 : 10 ; (4) v. 74, first political freedom, then righteousness ; (5) *remission of sins* (v. 77), i. e. when their sins are remitted the nation will know that deliverance is at hand, Mk. 1 : 4, (cf. *Pulp. Comm.*, note on v. 72) ; (6) *the dayspring* (v. 78) see the explanation of the figure in *Lindsay*, note on v. 78.

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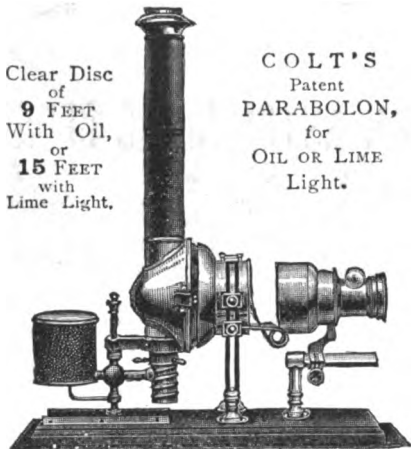
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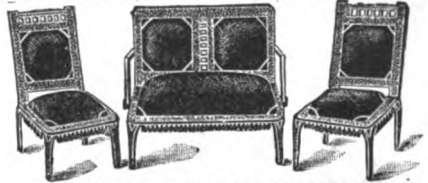
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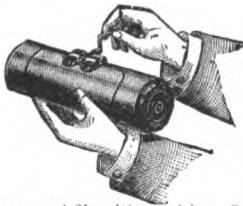
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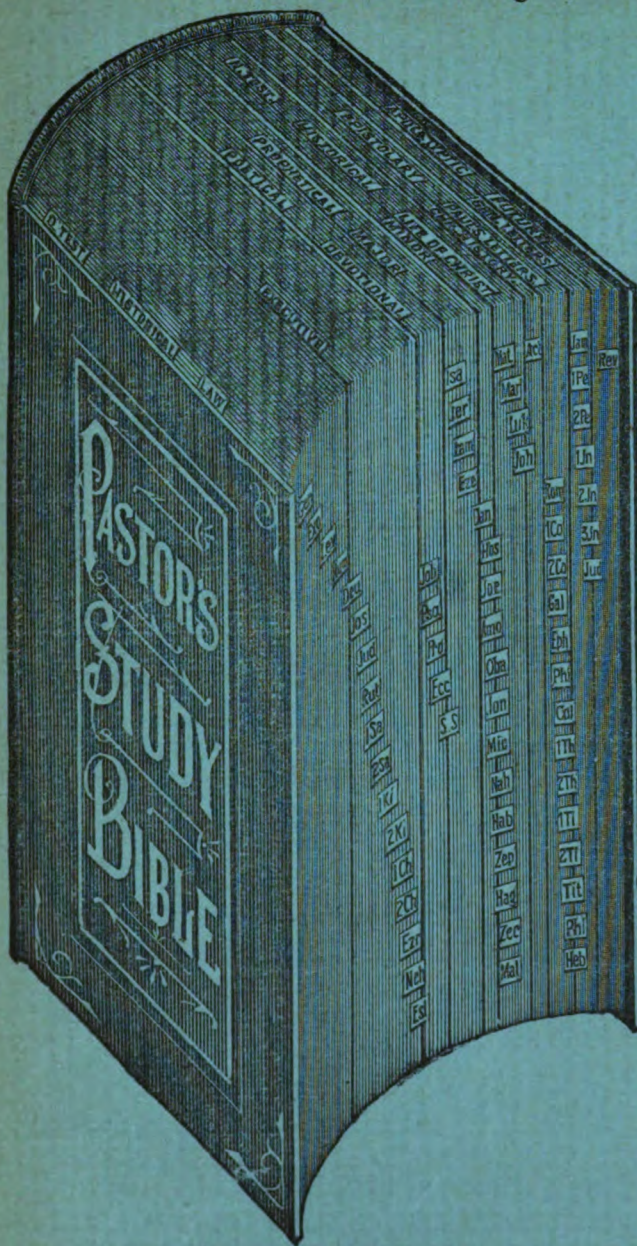
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